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STARVING BY INCHES.

BY REBECCA J. MASON. CHAPTER IX-CONTINUED,

Saturday there was sight-seeing. Public buildings, public gardens-which Susan said must be meant for the garden of Eden-one or two schools. wharves and stores made up the rounds of the day. Susan said "she'd had the beautifullest time that ever was, but so much traveling over them hard bricks made her feet ache." So she sat down early on Saturday evening to rest, "and git her mind kind o' settled for Sunday." The little Edna nestled in her lap, with Kyley in hor

"Aunt Susan, I love you dearly; I do n't want you to go away; can't I never see you again? Oh, yes; I shall see you when we go in to the other world, shan't I?" said the child.

"How do you know anything about the other world?" asked Susan.

"Oh, my mother tells me all about it," answered the child; "she says if the dear God takes her first, she'll get a nice home all ready for me, and then she'll come back and be with me and papa all the time."

"Your mother says she'll come back, child? Why, I never heered sich talk. I thought we'd got to lay in our graves till the resurrection!"

"The what! Aunt Susan? I never heard my mother say that word."

"I do n't know as I ought to-no matter, child; tell me what your mother says. Your mother's an augel, and so are you; and what she says must be right. I'm a poor, ignorant body, and don't know much anyhow."

But I love you, Aunt Susan, and if I go to heaven first, I'll come back, out to your house, too. Mother says we can go to ever so many places when we get out of our bodies. But I do n't want to go yet and leave my dear, darling mother. Why, Aunt Susan, when I'm out to play mother's real lonesome, she misses me so much;

Susan held the child close in her arms, but made no reply. She did not know how to talk to such a child, and she thought if she had a chance she would ask Mrs. Morton what the little one meant by coming back. She sat thinking, and rocking, and unconsciously humming an old psalm tune, which Edna soon caught.

"Can't you sing somethin', little darlin'?" she naked of the child. And the little one warbled out, in her childish voice, the sweet child-song be-

"A fair little girl sat under a tree, Sowing as long as her eyes could sen; Then she folded her work and smoothed it right, And said, 'Dear work, good night-good night !' Such a number of rooks flow over her head, Orying 'caw!—caw!' on their way to bed; She said, as she watched their curious flight. Little black things, good night-good night!

The horses neighed, and the oxen lowed. The sheep's bleat! bleat! came All seeming to say, with quiet delight, 'Good little girl, good night—good night!'

The tall, pink foxglove bowed his head, The violets court'sied and went to bod. And good little Lucy tied up her hair, And said on her knees her favorite prayer.

Sho did not say to the sun good night, Though she saw him there, like a ball of light; For she know he had God's work to keep All over the world, and never could sleep.

And when on her pillow she softly lay, She know nothing more till again it was day.
And all things said to the beautiful sun,
Good morning—good morning! your work is begun!"

Susan thanked her for singing. Indeed, she had never heard a child sing so charmingly before. The little one grew tired and sleepy, and her mother came and took her in her arms and carried her off to the nursery, for it was bed-time. "Good night, dear mother! bless dear mother!" was always the benediction she gave to the mother she loved so well, and "Good night, dear daughter!-bless dear daughter!" was the benediction the mother always gave the child she loved so dearly.

On Sunday Susan and her father were to go to church to hear music "and a sermon." Susan looked round and thought the people had on their theatre clothes, and the Squire thought the church was almost like the theatre. Such a church they had no conception of, and when at length the organ pealed forth in low, deep tones, gradually rising higher and fuller, until it burst into its loudest chords, they held their very breath. It seemed as if they must be in heaven; and as the tones softened again, sweet, solemn and tremulous they felt that they could bow their faces and worship without a spoken prayer. The congregation was large, the minister stylish, the sermon elaborate. Susan told the Mortons she could not remember a word of it. "She jest wished them folks could hear John Collins, jest once." But that Sunday John Collins was preaching in another town, whither he had been invited some

It had been announced in the evening papers that on Sunday afternoon a lady would preach in one of the liberal churches. Thither the Judge invited his friends. They must go early, as it was a novel sight-a woman in a pulpit-and would draw a crowded bouse. Accordingly they were there in time. To their eyes the church and congregation were richly adorned, and the choir -a fine quartette-sang divinely. The preacher was already in the pulpit, and, to their surprise, she read from the Bible, she gave out the hymns, and made the prayer with an ease, and grace and an unconsciousness that showed her thoughts to be far from the impression she should make upon her audience. She gave a free, practical discourse, which the friends admired and remembered long afterwards. Monday morning came, and they were to part from the Mortons. These | her health began to yield. The Squire grew anx-

friends were mutually attracted, which attraction was based upon the sterling qualities they each possessed. They had seen Mrs. Atherton, who thankfully accepted their offer of living in the country, feeling that she should be able to take care of herself when once she regained her health. So it was settled that as soon as Susan could get the house in readiness she should come out and take up her abode, and her boys could be very useful among the farmers. Susan had gifts for all the family. The Mortons were to come out to the dedication of the new hall, which was near its completion. John Collins had resolved, with the advice of the Squire, to invite Edith Rollins to preach in his pulpit half a day, and she was to come with the Mortons. Edith Rollins, so young,

so fair, so spirituelle! It seemed, if she had chosen the path of public life from her desire to mluister to others, the pulpit was her fitting place. The partings were gone through, the old Squire had many a hand-shake, and the little Edna many a caress, as they stepped into the carriage. But they were soon to meet again, and that was a happy thought to all.

CHAPTER X.

Two days after the old stage lumbered up to the door, and John Collins sprang out and gave a hand to Squire Graves and his daughter. Anna Jones, Becky and Leander were all waiting at the door, for they had heard the sound of wheels, and knew it must be the stage. Susan clasped Becky in her arms, kissed Anna and shook hands with Leander, while the Squire was shaking hands all around.

"Come! come right in quick and git ye're things off and have somethin' to eat. I knowed ye'd be here, and the supper's pipin' hot," said good old

Becky. "Where's Jane? where's my little gal?" asked the Squire.

Becky flung her apron over her face and sobbed aloud.

"Jane aint sick nor dead, is she, Becky?" inquired Susan.

Anna Jones had knelt upon the floor, her face hidden in her hands.

"Becky," exclaimed John Collins and Mrs. Jones in the same breath, "tell us what has happened! Tell us quickly where Jane is!"

The old woman pulled her apron from off her face. "Miss Jones, I don't know. Jane went to bed Wednesday night, and nobody's seen her sense! The Lord have mercy on usl" and she groaned aloud

'It must be that Dobbs," said John Collins. I'll go at once to Mr. Holt and see if he can tell me anything of his movements." And the minister hurried off, muttering anathemas as he went: for he was a man as well as minister-a young man full of, warm blood, and he so hated wrong. He soon returned. Mr. Holt said Mr. Dobbs had left with his luggage, on Wednesday, for New York, where he said he belonged.

The supper was untasted. The family sat all through the night by the fire-light, thinking and mourning and talking of Jane. They knew not Mr. Dobbs's address, or John Collins would have

There was no alternative but to wait, and they did wait with heavy hearts. They would not hear of Mrs. Jones's leaving them, and the gentle woman remained by them in this their dark hour. Anna was obliged to attend to her school, but she walked with slow steps, for her friends' trouble made her exceedingly sorrowful.

Some days after, when the stage stopped at the tavern, the driver opened his bag and handed Mr. Holt a letter, directed to "Squire Graves, Asbley, N. H." Mr. Holt saw that it was postmarked New York, and went over with it immediately. The family were all assembled, and they summoned John Collins to open and read it for them, for their hearts told them it bore tidings of Jane. It was from Jane, with her certificate of marriage enclosed. The Squire dropped on his knees and thanked God it was no worse. She gave no address. She simply stated her marriage, and that Mr. Dobbs was not so rich as she thought him, but he was kind to her, and she hoped they would forgive her; and no more.

It was weeks before Susan had the heart to speak of her visit to Bamford, and the little gifts vere laid away all unopened. They had heard from the Mortons once, but had made no reply. But John Collins kept up his correspondence with the Judge, and had acquainted them with their deep trouble. They had delicately offered to postpone their visit, and Susan said, "if they would n't think them ungrateful she had rather not see anybody jest then." So they were not to come to

the dedication—not to come until spring. The hall was finished and had been occupied number of times. The young men were energetic and enterprising. Arthur Vose was their acknowledged leader. They held meetings, debates, and occasionally a lecture. They discussed all subjects. John Collins worked with them with all his will. He had written to Edith Rollins, asking her to come to them at some future time as he wished his friends to recover somewhat from their deep grief before this great step should be taken. It was an innovation, and he wanted

the cooperation of these dear friends. The winter were away, and Susan Graves went about her work like a changed woman. "If Jane would marry that Dobbs she wished she'd let him come to the house; she was sure she did n't want to stand in Jane's light, but Dobbs was n't half good enough for her."

In the meantime Mrs. Atherton had removed to Ashley. The Squire had sent Becky and Leander to put all things in order. Leander had chopped and piled the winter's wood; there was a bright fire, a clean hearth, a boiling kettle and bountiful table, when the old-stage once more lumbered up the road with the Athertons. Susan had anticipated much pleasure in arranging the little house, but now all was changed, and even

cians, and were startled at the frightful change. Hers was a constitution which should last many years. There was no physical disease; the willpower was broken; there had been a sudden and fearful mental blow. She might rally, and she might succumb to the force of that blow, for Susan Graves, although not very demonstrative, lived much in the affections, Susan was glad to see them, and wished them to stay longer, but they both had many patients who needed their care, and could not remain longer than two or three days. While they did rymain they visited the Athertons, Mrs. Jones, and spoke at a lyceum meeting which Susan tirged Loander and Becky to attend.

The spring months opened, and Susan Graves was dying. She had lost flesh and strength, and had become sad and silent. All day long she would sit with her hands languidly folded in her lap, gazing out the west window, which looked down the road. She had no wish, no will, no care for anything. She was dying of a broken heart. Her father came in often through the day to ask her "if there warn't nothin' he could git for her," but she only shook her head.

It was a cold, driving storm of rain and wind the first day of March, a cold easterly storm which had been raging for three days, and chilled one through to the hone. It was near five in the afternoon, and the darkness was settling down early. People were hurrying through the streets to escape the driving sleet which sharply stung their faces. Blessed were they who, in that great city, on a night like this, had homes, warm, comfortable homes! Did they think of the unsheltered? It was plain that none were out save those who were obliged to be-men, boys and women returning from their work. One woman might be seen going off from the main streets, in the direction of the wharves. What could take her there at that time, and in such a storm? Possibly she was going to look up her drunken husband. She walked slowly, for the wind blow her back at every step, and one could see she was neither large or strong. Her face you could not see; people were too eager to escape the storm to scan people's faces on that night. She walked on and on until she reached the wharves, not, however, unnoticed. A comfortably clad sailor, in navy costume, had left life this to go up into the city, and had passed her on the wharf. The sight of a woman, alone in such a place, in such a storm, touched his manliness, and he had stepped one side to watch her movements, and, if need be, to needs of heart and soul! aid. He saw her go to the farthest end of the wharf; he saw her assume a kneeling posture for a few moments, then rise and stand motionless. He had walked quite up to her, but she heeded him not. Her face was turned to the water. He reached out his hand and softly grasped her garheld her back. She turned and shricked, and fell insensible. The sailor raised her in his arms, When John Collins came in he greeted Jane crossed the wharf, gave one leap over the side of his ship, and carried her into a cabin. Then he knocked at the Captain's state room, and touching his hat, as the Captain opened the door, re-

lated the scene lie had witnessed. The Captain's wife was with him, and she imnediately went with Jack Noble to the cabin, where lay the drenched and still insensible woman. Mrs. James, the Captain's wife, asked Jack to go to the steward and get hot wines and blankets without a moment's delay, and the surgeon was called immediately. She tenderly unrobed the stranger, placing her own warm, dry clothng upon her, and then had Jack carry her to her own state room. Except for the beating of the heart, there was no sigu of life. The hot wine was forced between her blue, chilled lips, and then she began to breathe stronger; soon her cheeks were burning with the crimson of fever, and she raved all night in wild delirium. She wanted to go home, she had n't seen her father since she kissed him good by. Why did n't Susan come? Why did Susan let him strike her? Alfred was good, she had given him all the money she got for her work, surely he would n't go away and leave her now. Had n't her father forgiven her? Would n't Susan ever speak to her again? Why did n't they answer her letters? Alfred had put them in the post-office. And this was the

way she raved for days. They gathered enough of her story to know her husband's name was Alfred Dobbs, and Jack Noble ransacked the city of New York to find him. He thought if this poor girl had worked and earned money, he must be a wretch to take it from her and strike her. He searched for him in bar-rooms, in gambling saloons, in the lowest haunts of the city, and at length he found a barroom which he frequented. He had not been seen for two days, and they directed him to his miserable abode. In an alley, packed with sulkylooking men, slatternly women, and ragged, neglected children, and half-starved cats, he found their wrotched apartment. Up dirty, broken, ricketty stairs he made his way, and knocked loudly on the door. There was no answer, but other doors opened at the sound, and frowsyheaded women looked out at him.

Who lives in this room?" asked the sailor.

"Miss Dobbs," was the brief reply. "Is anybody there?" called Jack.

"Dunno; sometimes there's awful screams in there. Guess he beats her. Heered him go in yesterday mornin'; guess he was drunk. He driuks awfuli"

Jack waited to hear no more. He put his foot against the door and shivered the lock. Lying ipon the floor was Alfred Dobbs-dead. The neighbors said "he drank dreadfully, and some-

lous. He asked John Collins to write for Dr. erty-stricken room, and no longer wondered the dered off in three months, and he meant to make Brame and Lydia Saunders to coine out and see girl was driven to the very verge of despair and Susan, she grew so weary and listless, so wholly death. He did not touch the body, but went out unlike herself. They came as consulting physi- for a coroner. The inquest was quickly rendered, and the man soon buried out of sight. Jack saw some boards turned to the wall, and just gave them a kick in passing, when one of them arrested his attention. He saw it was a painting. He looked long at it, and tolling the neighbors they were welcome to the things, went away, carrying the painting with him.

Mrs. James and Jack Noble nursed Mrs. Dobbs most tenderly all through her long illness. It was the first sickness she over had, but by-and-by she began to gain strength, and begged piteously to go home. By the last of May Mrs. James thought she might venture to travel, and as Jack had leave of absence for the next three months he was going as escort. Jane know not how she should be received, and would not think of it. Her only desire was to get home. Slowly they journeyed on, and one pleasant morning in June an easy traveling carriage was seen to drive toward Squire Graves's door. The Squire threw down his hoe and went to see who it could be. Susan sat at the window, her eyes mechanically fixed upon the road. She was far more weak and feeble. Her life was fast going out. As the stranger drove the carriage close to the door the Squire stepped up. " Father!" and Jane sprang into his arms. Susan just turned her head. Her lips quivered, her face flushed. "It's our Jane!" and she fell back in her chair. Jane flow to Susan. She put her arms round her, she covered her face with kisses. she knelt and clung to her knees, and begged her to speak, begged her not to die, for she had come home-she, Jane, her sister, that had been so wicked to her."

"Father, you say you'll forgive me; for I've killed Susan;" and the almost heart-broken girl flung herself down on her knees before the old man. He raised her in his arms, with:

"God be thanked! my little gal's come back! and kissed her.

Poor old Becky was standing in tears over Su san, trying to bring her back to life; for it was a deep fainting fit, and Susan had so little strength her father feared she might never waken. Presently she opened her eyes, and lifting her hands feebly, tried to put her arms round Jane.

Jane clasped her in her arms, kissed her, smoothed her hair, patted her face, talked to her. and in an hour's time Susan began to look around. No; she would not die. This galvanic shock had electrified her whole frame. Now she would live. And from that hour Susan began to recover. So, many a one in life is slowly dying from the sheer

John Collins had heard the arrival, but had juietly slipped out to take one of his long walks, for he knew it was a joy in which the stranger should intermeddle not. Jane ran out to the woodshed to shake hands with Leander; then she bethought herself of her friend, Jack Noble. Sho ments, but she knew it not, so absorbed was she found him walking round the garden, and introin her woe, but at last she gave a spring; he firmly duced him to her family. He was cordially greet-

> kindly, and noted instantly the improvement in Susan, And only to John Collins did the sailor. recount Jane's near destruction.

Leander was sent for Mrs. Jones and Anna to ome to tea, that afternoon, for no happiness was complete without these friends. From that day Susan rapidly improved, and in a few weeks was again round the house, the same cheery Susan.

But not until Susan was fully restored would Jane relate to the family the story of her married life. How, at first, Mr. Dobbs seemed fond of her; then how he wanted her to write to her father for money, which she did not like to do.

"And why did n't ye, child? I 'm sure ye should ha' had the whole afore ye should ha' wanted for nothin'." her father would say.

How he could get no employment; then he pawned her clothing; then she asked a kind-hearted Irish woman, in the next room, where she could get sowing, and the woman went with her to get it, and Alfred would take her money and spend it for drink, then had locked her out in the storm, and she, nearly crazed by grief, wandered off and thought she would drown herself. The old man was deeply moved, and at the end, he said:

"Well, little gal, it's all over now, and don't think on 't. Ye'll never have to be knocked round so no more. God help other folks's gals that gits knocked round."

It was not until Susan and Jane both were fully recovered, that Jack Noble, placing his hand upon the old man's shoulder, said: "Father, do you remember the little boy that

would n't work on the farm, and ran away twenty

years ago, when he was only ten years old?" The Squire took off his spectacles and looked up into the face of the square-built, bronzed-faced sailor. He looked long and steadily, and the sailor baring his arm, showed a deep seam across the fleshy part. In his boyhood he had cut a fearful gash across his arm, and the scar would

hands: "'This, my son, that was dead and is alive again, was lost and now is found. Bring hither the fatted calf, and kill it; and let us eat, drink,

and be merry.

never be effaced. The old man grasped both his

Susan and Becky looked long in his face, and at length began to discern the features of the boy. They were nearly beside themselves with joy. Susan recovered from death's door, the beloved son and daughter both restored! And they did kill the fatted calf, but not that day. The Mortons were coming the next week to make them a visit, for the summer was now in its glory. And they were going to have a grand dinner-party-yes; a dinner-party every day.

Jack Graves, for his name was John, had much to tell of perils by sea and by land; but he had times he'd lock his wife out of the room when he finally joined the navy, had been promoted, and was drunk." Jack Noble looked round the pov- was now first lieutenant. His ship would be or-

the most of his time. He was sorry the girls had not been better educated, but there was time. enough for Jane now. Then he produced the nainting which he had found in Jane's poor room, when, as he said, that rascal lay dead on the floor, if he had not been dead, he would have kicked his miserable life out of him; but he did not say this to Jane. None of her family ever alluded to her husband. But when he saw the picture of his old home, he knew indeed that Jane was his sis-

CHAPTER XI.

The Mortons were come-come in the old stage, the Judge and his wife, Alice, and the little Edna with all her pets. Edith Rollins was to come to them the second week. She was to preach in Ashley. It was Wednesday. The washing and ironing were done, the fatted calf was killed, and all was ready. The Equire presented his son, of whom he might well be proud. All was sunshing, merriment and glee.

The Squire, Leander, even Becky, were dressed for the occasion. When should we wear our best clothes if not for those who are dearest? The little Edna was flitting here and there, all over the house, in doors and out, and her nets flying after her. Susan would eatch her up and kiss her tifty times in a day. Mrs. Morton enloved the change highly. She made herself one of them-into the kitchen, into the dairy, all over the house this lady sweet, beloing and working with them, making little pats of butter with her white hands, and straining pans of milk, and skimming pans of cream. The Judge walked round the farm with the Squire, tried his hand at hoeing, at mowing, at driving cattle; while the darling Edna was everybody's sunbeam. The great brown sailor would lie down and let her pile mounds of hay over him, as high as she could reach, then he would suddenly spring out of it, scattering the hay in all directions, and run after her and catching her up, set her upon the back of a cow or horse, or one of the oxen, whichever was nearest. And the child had no fear; she knew Uncle Jack would take care of her. John Collins gave up study while the friends were there, and it was vacation time for all. Anna Jones had closed her school-room through the hottest of the weather, and she and the other two girls. Alice and Jane, lived out of doors, walking, riding, botanizing, and sometimes sailing on the lake, with the sailor brother, about a mile from the house.

When Sunday came, John Collins preached all day, and at the close of the afternoon service gave the notice of the sewing-circle. But Susan Graves had done with sewing-circles for the heathen, for she well knew, especially since her sister's unfortunate experience, that there were others, nearer home, who should claim her good works. They all looked after Mrs. Atherton. Susan never let a week pass without seeing her, and sending her a generous baking from her big oven. The boys might come and get all the vegetables and butter they wanted. "She'il had an easy time all her life. Why should n't Miss Atherton live easy now she was sick?"

The boys were grateful and conscientions. They went over to the Squire's every morning and night and helped milk, helped drive the cattle to pasture, helped live potatoes and corn, chop wood, and anything they could turn their hand to. In winter they were all to go to school. Amos wanted to be a farmer, and his mother knew a farmer should be educated. John wanted to study, to go to college, to be a minister; while George wanted to be a sailer. He was twelve years old—the eldest-and John Graves had told Mrs. Atherton he would look after him if she would consent, and take him on board his ship, the "Sunflower." Thus were a whole family comfortably provided for, with a prospect of long years of usefulness in which they could provide for themselves and others, by the giving of a little house and a little land the owner could not use, but could abundantly spare. Will others not do likewise? Mrs. Morton had met with a little orphan girl,

about fourteen years old, who seemed to have no one to look after her. The child had been well brought up, but her parents had died suddenly, leaving her without relatives, and she was alone. She could not attend to her herself, and thought if Mrs. Atherton would fill her mother's place in earing for her, she would willingly clothe her as well as she clothed her own. Mrs. Atherton was pleased with the proposal, for the child would be company for her, and could attend the village school; and John Graves volunteered to return with them and conduct the little girl safely there Mrs. Morton wished to educate her thoroughly and she know that in Ashley she could do it better than elsewhere. So the child was to come to Ashley to be a daughter to Mrs. Atherton, and she was to be as a mother in return.

Becky and Leander were charmed with the new guests, for as Becky said, "they warn't a bit stuck up, of he was a Judge; and Miss Alice was a picter. She guessed they knowed some o' the grand folks; they knowed doctors, and judges, and ministers, and a lieutenant, and then there was another minister comin'-a woman. She guessed Squire Graves's folks was as good as any in the land. And then sailor Jack-to be sure he was a torment-but he was a rale smart chap, anyway." And as Becky finished speaking, the 'torment" stole behind her and putting an arm round her, whisked her away, with her hands deep in the dough, out on the grass, and made her waltz round until she sent him off with his whiskers covered with the staff of life, in its raw state. Little Edna lay on the grass and laughed till the tears rolled down her face to see Uncle Jack waltzing with Aunt Becky. After the "torment" had cleaned his whiskers, he snatched up the child, and climbed with her into a large tree, holding her in his lap and telling her wonderful stories about his sea friends, Neptune, Triton, and other mythological beings.

On Saturday John Collins was to ride over to

the next town to bring Edith Rollins to Ashley. It was a beautiful ride in the cool of the morning, and as Edith was not strong, it was all the more refreshing to her. She was met at the door by the whole party, who welcomed her cordially, Edith and Alice were close friends, although their experience had been widely different. Edith's life had been fair and pleasant, but she had an intense sympathy for all forms of suffering. She was to preach but half the day, for she was far from well. John Collins was very tender of Edith, for she was his own affianced wife. The sympathy between them was perfect. They belonged to each other, here and hereafter. With the Mortons she was like an own dear child. Her father was dead, her mother a widow in easy circumstances, who offered no opposition when Edith avowed her determination to work for humanity. She knew her child, and slender as she was, she trusted strength would be given her. John Collins wished to do nothing in the way of innovations without the knowledge of his people. He did not ask their consent. So the Sunday before,

he had announced that a lady would preach. The meeting house was crowded. All, even those who had not been to hear the minister for weeks, were there. Mr. Collins preached in the morning. as usual; the congregation, except those who lived quite near, remained through the intermission. Edith did not go out in the morning, and Susan remained at home with her. In the afternoon they drove down to the meeting Mr. Collins walked up into the pulpit, with Edith upon his arm, She drew off her gloves, removed her hat, and rose to open the service. All eyes were upon her, but she faltered not She gave them a touching, a beautiful discourse. Her text was, "Blessed are the merciful, for they shall obtain mercy." She showed them the value of conscience; that they could not be increiful or just, unless conscientious; that if they would meet with mercy from others they must cultivate it toward others; to have large charity for all, charity of opinion, charity for their failings, charity for the freumstances which they were born into, for their temptations and their yieldings, and she closed with an exhortation to cultivate all the kindly feelings that were inborn in each soul, to make each daily life a prayer, to look upon all days as Sabbath days. Her discourse, though short, had tired her, and John Collins read the hymn, when she afterward rose and gave the benediction, in the words, " May we deal merelfully, and do as we wish others to do unto us. Amen. There were many that day, who left the meet-

ing-house without offering a word to John Collins. That evening there was to be a meeting in the new hall, at which Alice Vane was to speak. Her subject was to be temperance. The hall was well filled, and Alice's lecture a success. The young men wanted to talk with her at its close. They wished to engage her to come to them on a future occasion. She could not promise, she had so many engagements, but, giving them her ad dress, said she would come if possible.

On Wednesday the Mortons were to return. Susan put off her washing and ironing to devote all the time to these dear friends. They had many long talks together about aiding the workingwomen. The Squire wishes to give all, but enough to support his family, to the cause. Since Jane's experience he had thought much of it, and he told the Judge that when money was wanted to send to him. He intended canvassing the town to see how many would set off a portion of land for one or another poor woman, and, if there were no ready built thouses, they could soon put up a number of snug little cottages. Little Edna had been to see the white cow and piggy Dick, and had fed them with her own hands. Uncle Jack would go with her to Bamford, and so she would try not to cry very hard. The moment of parting came at last, and there was much hand shaking and many farewells and promises to meet again.

When Jack returned he brought with him little Mary Mansfield, who was to be as a daughter to Mrs. Atherton. She was a sweet-faced child with black hair and large, sad eyes, and proved so sweet-tempered and gentle that both Mrs. Atherton and the Squire's family loved her dearly. She was bright and intelligent, and they soon regarded her as their little treasure. Jack had also brought a large package for Susan, in which there were gifts of love for each one.

of the term, as there was to be a master for the winter. Arthur Vose had bought him a farm, had put up a house, and told Mrs. Jones he wanted Anna to preside over it. He could support a wife, and he and Anna had long been attached to each other. Mrs. Jones knew they had loved one another from their earliest acquaintance, and she would be glad to possess a son like Arther Vose. So, at Thanksgiving, they had a quiet wedding. John Collins performing the marriage ceremony. Susan Graves would make the wedding cake, and tiny little boxes were filled and sent to Bamford.

The first of September the lieutenant had to return to his ship, as they were ordered off on a three years' cruise, and Mrs. Atherton, trusting the young man's goodness, had allowed her dear boy to accompany him. The Squire had written to the Captain and his wife, thanking them for all their great kindness to his daughter, and urging them to come to Ashley when they should return; also commending George Atherton to their notice. The sailor bade his family adieu with a cheery voice, but they were sad at heart, for three years was a long time to be separated.

The church was fermenting. The people had split. The dissenters called a church-meeting among themselves, to see if there was not some means by which a man who never said a word in his sermons about Christ dying for sinners, or election, or depravity, or the trinity, could be excommunicated; and the climax was-a woman in the pulpit! That they could not and would not tolerate. To be sure, she looked like an angel standing there that Sabbath, but then she was a fallen one, like Eve before her! The church was going to ruin! It was already divided, and "a house divided against itself cannot stand." The minister must leave. There was no alternative. That was the verdict of the church-meeting. The old sexton belonged to the dissenting party. He was ordered to keep the meeting house closed on Sunday. John Collins received a note from Deacon Grant, informing him that he would not be expected to preach on next Sunday. He laid the document before the Squire's family. The Squire. indignant at the insult, went to the sexton and demanded the key of the meeting-house. It was given. On Sunday morning the Squire himself unlocked the house, and John Collins stood once more in the pulpit.

He could not preach, so after a prayer and hymn they discussed the state of affairs, women as well as men. It was voted on the spot to build another meeting house. Funds were raised; they were moneyed men most of them, and those who could not give money could give their labor in building. There were eight thousand dollars subscribed that morning, and notes for two thousand more. Ashley was waking up. The next morning Squire Graves, Mr. Holt, Arthur Vose, and several other friends who favored freedom of

speech, set about selecting a site for the new meeting-house. Mr. Holt had a fine piece of land which he would give, and as he was a good carpenter he would superintend the framing of it. The young men worked, if possible, with more energy than at building the hall. They all turned out, bringing their own oxen and carts to haul the stone for the foundation, and before the next Sunday the foundation was firmly laid ready for the framing. They had employed an architect to design a commodious, handsome building, which was to be heated and lighted, with vestry room and ante-rooms.

In the meantime Mr. Holt had offered a large loft, running the whole length of his bouse, for them to worship in: but the young men thought that as they helped pay for and build the hall, they were entitled to use it as they saw fit. Accordingly the meetings were held at Lyceum Hall, while the new house was building. They also organized themselves into a new society, taking the name of Liberals; for the young people had outgrown the old creeds, and hated the very name of a theology which fettered freedom of speech, and the elders, who saw the fruits of the new style of preaching, were content to let doctrinal points take a long sleep; possibly the sleep which knows no awakening.

Squire Graves wrote to Judge Morton a circumstantial account of the division and its results; and the Judge made answer to persevere, to put their hands to the plow and not look back, to plow deep furrows and turn up the weeds of error, of prejudice, of false ideas, of wrong, under all shapes, under all its masks. He wrote, too, to have the gallery built for a small, suitable sized organ, and the dimensions sent to him. He would select a fine-toned one, and wanted them to consider it as his gift, as his testimony of good will. Souire Graves, too, talked with many who had spare land, and at one of the Lyceum meetings the Squire and Susan and Mrs. Jones set forth the condition of those houseless women they had seen in their visit to Bamford, and some half dozen of those generous souls at once set joff an acre or two, and would build from time to time as was needed.

The new Liberal Church would not be completed until spring. It was much to have laid the foundation before the deep snows set in. The new master had come, an educated, accomplished man, and of much musical talent. Jane Dobbs had long before been made happy by the possession of a plano-for Susan thought she could not do enough for her sister, and wanted to atone for driving her, as she said, "almost to destruction, and she had privately asked ber brother to forward one. That proved Jane Dobbs's vocationmusic; that called out her whole nature. She would sit for hours practicing her own compositions. Thus far she had no teacher, for though Anna Vose played well she was not skilled enough to teach. Therefore when Henry Allen came her father at once arranged with him to give Jane lessons. The Mertons were to come again in the spring to the dedication of the Liberal Church, and the darling Edna looked forward with great glee to going to Aunt Susan's.

Alice Vane was still teaching and lecturingher home always with the Mortons. Good Dr. Brame was to come in the spring, for he wished to know better that interesting family. The winter passed rapidly. The season had proved quite mild, and the meeting-house bid fair to be finished and ready for dedication by the middle of May. The new organ had been sent on, and Jane was in raptures as she ran her tingers over the keys. She was to be the organist; thus, she could do her part.

The building was receiving its finishing touches. and, near by, the workmen were engaged upon another building, a parsonage, which should belong to the church, for dedication day Edith Rollins was to become a wife. Ashley was no longer stagnating, for the angel of reform had stepped into the pool and troubled its dark waters.

The third week in May the Mortons were coming. Susan and Becky seemed twenty years younger. They were bustling about getting ready for their guests, and again Susan would make the wedding cake. Edith's mother could not be there, for she had gone far West. At last they came. Such clasping of hands, such laughing and crying and kissing was never seen. Dr. Brame told them Anna Jones would close her school at the end they must end it, else he should have them all conversation—but a more accommodating or gent trifling a value) that the momentous question, "If Again the darling Edna came like a sunbeam, as she was, and her two pets. Lydia Saunders was invited, but could not come. An old minister from a neighboring town was to assist at the dedication and perform the ceremony of marriage, after which they were all to dine at the Squire's.

Dedication day came, bright and sunny. A ten o'clock the two clergymen walked up the aisle into the pulpit; and when John Collins took his seat, he felt that the hardest battle of his life had been fought. The house was filled, for the division of the church had spread far and wide. As the two ministers entered the house, the clear tones of the organ were heard in joyful jubilee.

The services were full of interest, for all had a personal feeling in the dedication. It was dedicated in the name of justice, of humanity, to free speech and liberal opinions. And the benediction was, "May this church ever open its doors, its pulpit, to liberty of thought, and its expression thereof, to the cause of justice, the smiting of wrong, now and forevermore. Amen." At the close of the benediction, John Collins and his friend descended from the pulpit, while Judge Morton led Edith Rollins forth and placed her by his side; and the old grey-headed minister joined their hands, and asking God to bless the relation, pronounced them husband and wife. There were joyful greetings all through the house. People pressed round their pastor to speak a word to his oride; and many shook their heads and thought she was not long for life. The parsonage was in readiness, but they were all to dine at the Squire's, and, after tea, Mrs. Morton and the Judge, the Source and his family, Mrs. Jones and her children. and all the other friends, were to walk down to the parsonage with them, where they were to commence another life from a new starting point. Edith Rollins did not give up her life's work with her name, but lectured and preached and talked while her life lasted.

Dr. Brame had to return to Bamford, but the rest of the party remained through the summer, dividing their time between their friends, and laying plans for future action. The dear sunbeam of a child, learning her way around the village, would suddenly dance, like a ray of light, in at Anna's door, then at Edith's, up to Mrs. Atherton's to see the white cow and piggy Dick, then back to Aunt Susan's, loved and cherished by all. Is not a child in a Louse a well-spring of pleasure?

SECRETS OF HEALTH.-First, keep warm; second, eat regularly and slowly; third, maintain regular hodily habits; fourth, take early and very light suppers; fifth, keep a clean skin; sixth, get plenty of sleep at night; seventh, keep cheerful and respectable company; eighth, keep out of debt; ninth, do n't set your mind on things you do n't need; tenth, mind your own business; eleventh, do n't set yourself up to be a sharper of any kind; walkfu subdue outlester the state of any kind; twelfth, subdue curiosity; thirteenth, avoid drugs.

SPIRIT INTERVIEWS.

BY W. H. C. HOSMER.

Fair as a lunar bow that queenly night,
When lovellest around her starry brow
Twines, while the fairies dance in their delight,
Art thou, art thou.

Econote a sweet, enchanted region lies

From this discordant world where mortals pine,
And my glad spirit thither nightly fles

To meet with thine.

A magic stairway to a turret leads Whore we look forth on Beauty's chosen home; Green lawns and lakelets edged with golden reeds, And Amber foam. From a rich oriel window we command

A view more fair than ever gladdened seer, And brighter far than Beulah's lovely land To Christian dear. Crowned with resplendent battlements and towers We see the hills of endless Summer rise; From base to summit carpeted with flowers Of fris dyes.

In pauses of our Colloquy, unheard By mortal ear, awake melodious bands, As if the harps of Paralise were stirred By countless bands.

In that weird realm two souls that throb as one

Need not betrothal ring, nor nuptial rite. Their bridal robes by airy beings spun Of bloom and light. How dim the Greek's Elysium, with its bowers, Contrasted with Love's Eden where I stroll With Caledonian Mary gathering dowers, Soul kult to soul. — Home Journal.

Spiritual Phenomena.

ASTOUNDING MANIFESTATIONS.

EDITORS BAXNES OF LIGHT-It is with no orlinary emotions of pleasure that I come to you with "glad tidings of great joy," and in the language of the immortal Perry, can say, "We have met the enemy, and they are ours." I am now able to communicate to you, and through you to the world at large, a statement of some of the most astonishing and wonderful manifestations that have as yet (m) far as my knowledge extends) transpired on this continent since the date of our new era, commencing with the tiny raps at Hidesville

You are already, no doubt, somewhat familiar with the name of our medium, Mrs. Harriet Thackerberry, who visited New York, recently, on an invitation from a gentleman who saw the manifestations here, and desired to present them to the New York Spiritualists. While there she was made the subject of ridicule by the press, who have ever been ready (with some few honorable exceptions) to do this dirty and degrading work. Unable to detect, in the slightest degree, anything like fraud or deception, their only recourse was to falsehood and ridicule. But this made no difference with the spirits. Their work and purpose has steadily advanced-not to a culmination, for it is impossible to say when that will be reached-but a point has already been gained that warrants the anticipation of still greater and more wonderful developments in the future. It is now only two years since the spirits succeeded in attracting attention and making themselves known through this medium, since which time the manifestations have gradually assumed a more positive and decided character. but, till quite recently, have been mostly confreely and audibly with any one in the audience that desired to enter into conversation with them. They seem to take much pleasure in exhibiting their vocal powers in singing, and this constitutes one of the remarkable features connected with the manifestations. There are one male and three female spirits always in attendance. They have a great variety of songs at hand, and always seem pleased when called on to render any paris concerned, will compare with the most cele-

brated singers now before the public. The presiding or controlling spirit, Benjamin Thackerberry, was the husband of the medium; was lost on Lake Ontario nine years ago last November. By dint of perseverance he succeeded in coming back and learning the laws of control. He was an unlettered, uneducated sailor, but possessing a noble, and generous, and enterprising spirit. His grammar was quite defective before leaving the form—which still shows itself in ficircles (on which friend Davis seems to put so erous spirit I have never met, in or out of the | a man die shall he live again," was demonstrated form. He was attracted to his wife, and first succeeded in making himself known through her. She has passed through great trials while being developed, but through the assistance of one kind friend, at least, has been able to outlive the discouraging and embarrassing influences with

which she has been beset and surrounded. It is now only a little over two weeks since the manifestations that have called out this statement were exhibited, and which took us as much by surprise as did those which preceded them. That your readers may the better understand, I will festations in question. In order to give satisfaclight frame, about 3x21 feet square, covered with black oil cloth, forming a cabinet, is used; the door forming the front having an opening or aperture say 14x16 inches square, covered with a drop-curtain, tucked in at the top, making the uside dark, except what little light finds its way through the imperfection of the framework and

When tests are to be given, the medium's mouth is filled with a wet sponge; her lips comressed together and sealed securely with several ieces—one over the other—of adhesive plaster. Her hands are then securely tied behind, when she takes a seat in the cabinet, and immediately passes into a deep trance or unconscious state. In from one to two minutes after the door is closed talking by the presiding spirit, familiarly known as "Ben," commences. He salutes each one in turn in the audience with whom he is acquainted, and likes to be introduced to all straugers. These proceedings over, he solicits questions, if no one commences without. The three female spirits, who are always in attendance, will also converse freely when called out by the audience. Singing, conversing, playing upon instruments and writing inside the cabinet constituted, as we supposed, the ultimatum of these manifestations. Judge of our surprise, when suddenly and without any previous warning, several faces appeared at the opening in the door above referred to. On inquiry, we were informed by the presiding spirit that hereafter these exhibitions would constitute the leading phase and most important feature in the manifestations, and well has he kept his word.

At the time these last-named manifestations appeared the medium was under an engagement to go to New York, where she is at this time of writing. We succeeded in prolonging her stay some ten days, in order to have this new development fairly and satisfactorily tested. The result was some fifty spirits presented themselves. a large number of which were recognized by parties in the audience.

The only conditions required on these occasions were music, if convenient; the circle to sit from

placed so as to shine with full force directly on the opening in the door when the faces presented themselves-conversation amongst the audience and with the presiding spirit in the cabinet allowed, same as when we had only singing and musical manifestations. The only change in the condition of the medium was-in addition to her face after her hands were securely tied behind. In most cases, the spirits presenting theminformed us that the light was so severe upon ble them to hold on, while a fair and distinct view of their features could be seen by the audi-

By direction of the presiding spirit, we took the cabinet to Mr. Beckwith's Photograph Rooms, west side, where five different negatives | ifestation you may be certain he will remain so. were taken in daylight, in less than an hour, three copies of which I sent you last Saturday, the physical phenomena for the past seven years 8th inst. This was the first and only sitting the as thoroughly and as honestly as any other permedium gave for photographs while here, prior son on the American Continent; he has sought to leaving for New York. Most of the faces seen out and witnessed the manifestations of all mediat the circles, especially the select or private ums at his command. For the past four years he circles, were plainer than those I sent you, and we are assured that after a little practice they ly say that thousands have visited them to see will be able to present themselves as plainly and | manifestations of different kinds. Persons of all distinctly for photographs as any one could in grades and denominations have come to witness the form. What next may we expect or anticipate? Will keep you posted if any new phase of the truth of our beautiful religion, while others transpires. You will probably, however, hear have been disgusted and gone home to their best from New York before the medium returns.

I remain yours, truly, D. A. EDDY. Cleveland, O., Jan., 1870.

P. S.—It may, perhaps, be well to state that the voices which proceed from the cabinet are not produced by the medium's organism, but by and never gave them a sitting. the spirits themselves, who possess the faculty of forming lungs and all the apparatus necessary for distinct articulation. Many suppose the talking and singing proceed, in some way, from the medium's organism. But this is not the case: the conditions are such that it is utterly impossible ask me if I believe in the Spiritual Philosophy, I for her to articulate. The spirits, when talking, tell them no-it has become a real knowledge to are in the immediate vicinity of the medium, but me, from the fact that it has been demonstrated usually from one to two feet from her, and frequently change their position.

As the fact is established, beyond all question, that spirits show hands and arms-as with the Davenports, the Eddy mediums, and others-it is fact to me, and, through the mediumship of my perfectly fair to conclude that faces and any portion of the human organism may be produced as well. Let us be calm and steadfast under these, and with her right hand plays the variations of rapid developments, and, above all, let us make good use of these special gifts vouchsafed to us D. A. E. by the spirit world.

PHYSICAL PHENOMENA-DARK CIRCLES.

EDITORS BANNER OF LIGHT-There seems to he a general desire on the part of opponents to drive out of existence dark circles for physical tions and accompaniment, and the harmonica phenomena. This desire pervades not only those persons whom we should expect to be engaged in such work, but some of our elder brothers and fined to prescribing for invalids, and conversing | Spiritualist leaders have thrown their last and heaviest stone at the heads and hearts of the mediums who are holding these circles, and at all who may chance to investigate the phenomena through such mediums.

In the Banner of Light, Nov. 6th, 1869, A. J. Davis gives to the world his opinion on the question, and says: "Except for scientific investigation to test the delicacy and wondrous power of spirit over materia; things, I hold that dark cirticular one, with the that or air to which it is cles are valueless and injurious. As means of appreciate music. adapted. The female voices, so far as the music carrying conviction to skeptical minds the lightless sessions amount to nothing." He also says, "I hold that beyond establishing the momentous question, 'If a man die shall he live again?' beyoud a sensuous demonstration of the fact of persoual immortality, the holding of circles and the accumulation of repetitious manifestations are not at all beneficial, but rather weakening to both the nerves and the judgment."

It was upon this selfsame scientific investigation of the physical phenomena, and in dark to my inner being, and I became satisfied of a continuation of a life beyond the present material condition. When you take from me the phenomena of Nature, you take the very foundation upon which I have built my hopes of immortality. To discard the circles, in and through which we have all learned the alphabet of the Spiritual Philosonly, is to me too much like taking the alphabet from our common schools, and teaching the pupil to read before he has first learned his letters. It may be beautiful and soul-elevating to read, and by reading follow A. J. Davis in his perial flights briefly state the conditions preceding the mani- among the worlds of space, and try and learn something of our future home in the Summertory tests to skepties and investigators a small Land; yet before we enjoy much of a feast we must be able to demonstrate the fact that there is a Summer-Land, and also that man is an immortal being, and has an inheritance there to

> All real Spiritualists know that they are to-day receiving the anathemas and bigoted condemnation of a church, which prefers to revel in blissful ignorance rather than investigate the science and philosophy of the nineteenth century. All real Spiritualists are prepared to meet the issue, and bide the time when truth will prevail; but when men like J. W. Lewis, of Providence, make such statements as he made in the Banner of Light, of Dec. 25th, 1869, I feel that a word is due in defence of the other side of the question. After giving a full column of incidents as he sees them through the Raub and Turner exposé, anathematizing Laura V. Ellis by calling her a humbug, and scandalizing Mr. Ellis, by saying: " It pains me to think that an innocent young girl, at the age of eleven, should be taken by her father and systematically taught and brought up to practice deception, and transported over the country to aid him in humbugging the people; and that, too, at the expense of an idea that should be so sacred to all, as that of spirit communion," he gives the lie to what he has previously written, by saying: "I have no means of knowing positively whether it is the same with Miss Ellis. If her hands are tied closely to the ring, and no play left for her to move her neck forward at all, she still may be able to disprove the claims of Mr Raub to expose her manifestations."

> I have the pleasure of saying, in defence o these (to my mind) grossly insulted parties, that I had the privilege of making an engagement with Mr. Ellis to exhibit the manifestations that are given through his daughter, in the City Hall of this place, and better satisfaction was never given by any medium in this city.

On one evening the handcuffs were called for. and Mr. S. Chase, policeman, (at that time the without leaving the piano, and without knowing owner of the only pair of English patent steel my exact position, which I purposely changed handcuffs here,) was chosen a committee to adjust them, and otherwise secure the medium. While

six to eight feet from the cabinet; the lights down close to the ring, her neck fastened to the back of the cabinet, her feet tied together at the ankle, and a strip of cloth hanging out of the door to tell if she moved them, a lady's finger-ring was taken from a nail, at the side of her head, and placed on the end of her nose-taken from the nose and put in the left ear-taken from the ear and put in her mouth-the fastenings remainthose above described-a veil was placed over ing, in all these cases, intact. The key was then put on the seat behind the girl, and the invisibles were requested to loosen the fastenings and take selves appeared to have a light gauze or piece of off the handcuffs; but the handcuffs they did not white cloth over their foreheads, and sometimes take off, and when Mr. Chase removed them he over the neck and chin, but, in most cases, exhib- said that he was ashamed to think he had aditing the face sufficiently to be recognized. They justed them so tightly, for the flesh had swelled and more than half covered the band. Now Mr. them that this precaution was necessary to enal Bigot, and all weak-kneed Spiritualists, when you wish to expose Laura V. Ellis be sure for once that you place the exposer in the same condition that you place the medium-put on the natent steel handcuff, and be sure you get your man fast, and if he is not a medium for that man-

> The writer feels confident that he has studied has had regular circles at his house, and can safethe phenomena. Hundreds have been convinced love (the church). Some few have come who did not witness the manifestations, for the simple reason that they told us plainly that they came expecting to be "humbugged," and all such we invariably let do the "humbugging" themselves.

Having had a medium in my own family-my only child in the form-I feel that a greater variety of ways are seldom given to any person to prove the truthfulness of the phenomena than has been my privilege to enjoy; and when people to me, beyond all doubt, that there is a real, disembodied intelligence; and that this intelligence belongs to the human family, and once inhabited a material body, as we do to-day. This has become a child, more than all else.

When my daughter takes her seat at the piano the old national air, "Yankee Doodle," and with the left gives a full accompaniment, I know she has no means at hand whereby she can pick up and play one, two or four bells in perfect time and tune; and, when this thing is done, I know there is a power-an intelligent power, else the bells could not be so played. Again, when she executes a waltz with a full accompaniment, or the old and familiar "Sweet Home" with variaplays the same tune with or without the variation, at the same time it is being played upon the piano, I know there is an intelligent power at work upon both instruments. And I speak advisedly when I say the medium only plays one of the instruments, for the very good reason (if no other) that she does not understand the harmonica, and cannot play a simple air upon it. And yet this little instrument will be played upon for almost any length of time with the piano, and a variety of tunes will be given that always find attentive ears when persons are present who can

The writer is perfectly aware that it matters but little, at this time, how many or what the nature of the facts that are put forth, the bigot and the church devotee are not in a condition to accept them; but let one of their number, (no matter what his moral status may be,) in a very morbid and uncomely manner claim to have exposed one of our mediums, and the claim is looked upon as infallible truth at once by the church. Trusting that all true Spiritualists will be made stronger by the agitations of the present day, knowing that the beautiful truths of our philosophy are immortal and can but endure, we bid our opponents a hearty welcome, and trust they will learn visdom and deal justly with all.

W. W. CURRIER.

Haverhill, Mass., Jan. 9, 1870.

MISS CURRIER'S MEDIUMSHIP.

The modesty of Bro. Currier in the statement of his daughter's mediumship, is only equaled by his honesty. I am well acquainted with him and his daughter, and I heartly endorse all that he has said of her mediumship, and much that he has modestly left untold, I should be happy to state, could I do so with satisfaction to myself and jusice to the facts.

Whenever I have been in Haverbill, which is quite often during the past two years, I have been entertained at the hospitable home of Bro. Currier and wife. While there my opportunities for witnessing the manifestations through his daughter Mary's mediumship have been excellent, and of course I improved them. I have witnessed, repeatedly, all the manife-tations he speaks of, and many more that he does not mention.

Mr. Currier has; fitted up a room expressly for Mary to hold her scances in, and in doing so has spared no pains nor expense to give the spirits the conditions asked for by them. As a reward for his labor the spirits succeed in producing some of the most interesting musical performances, as well as feats of physical power, in that room, in the presence of Mary, that have ever been effected in this country.

He speaks of the harmonica being played while the air and accompaniment are performed by Mary upon the piano, she being in the circle room alone. When I last visited Haverhill, which was less than two months ago. I listened to the sweetest rendering of " Sweet Home," and other familiar tunes, on the harmonica, while the air and full accompaniment were played upon the piano, and often during the performance, the piano itself, which will weigh over six hundred pounds, was heard beating time to the music by being lifted up and down upon the floor! On another occasion I saw the piano lifted bodily from the floor while Mary sat playing upon the keys! This, of course, was done in the light.

Often, when I have been in the circle room alone with Mary-I playing upon the violin while she was performing all the parts on the piano with me -the tambourine has been taken up and played with us, in a style impossible for the medium to imitate, providing she had had nothing else to engage her attention. The tambourine, while playing, would be carried to all parts of the room, sometimes playfully patting me on the head and knees, a feat Mary could not have accomplished after the room was made dark.

Usually when the scances are given, Mary goes her hands were thus secured behind her, and tied into the circle room alone; the only door, which friends desiring to witness what is done, after examining the circle room all they please to see that there is no concealed machinery to aid the medium, take their seats in the sitting-room. If any one desires to investigate further, they are permitted to go into the circle room and place their hands upon the piano, which they can feel lifted from the floor, with apparently as much ease as though it did not weigh more than ten nounds!

The enchanting sweetness of the music which is produced upon the harmonica by "May Flower," the controlling spirit, cannot be described. I think it will take Carbonell a long time to successfully imitate and expose Miss Currier; for after he has developed his muscles sufficiently to lift the piano with his toes to mark time while he plays upon the keys, he has yet to learn how to play the harmonica without the use of his hands, which is no easy task under the best of circumstances.

No man in his senses, witnessing the manifestations produced through Marx Currier's mediumship, would dare say that they were done by her without aid; and the idea that there is any trick or confederate, is entirely out of the question. Because certain tricksters, after long practice, have succeeded in producing bungling imitations of the Davenports, Laura V. Ellis, and others, people who have always been unwilling to own that there was not anything in Nature that they did not understand, have immediately jumped to the conclusion that all physical manifestations were tricks of a like character. I am not surprised at the indignation felt by Bro. Currier and others, that after years of patient sitting and careful study to give the spirits the best conditions possiblewhereby medium powers have been unfolded of the most wonderful nature-the cry of humbug should be hurled against them! If the argument of money-making applies with any force against other media, it has no weight with Miss Currier. Bro. Currier is no doubt a thousand dollars worse off, in a pecuniary sense, for Mary's mediumship; but, as he says, as a demonstration of immortality, it is of untold value to him.

But I have so much to say on this subject, that I should fill the paper should I write it all at once, so I will stop now by saying that I know Mary Currier is not only a genuine medium, but one of the best in the world. A. E. CARPENTER.

Boston, Jan., 1870.

Free Thought.

MORE "PLAIN TALK."

BY LOIS WAISBROOKER.

DEAR BANNER-Perhaps some of your readers may think that I was rather harsh in my last article. I did not intend to be so, but there are two commands in the Bible that I do like to obey. The first is, "Into whatsoever house ye enter, there | said, "When I was in the body among you, I abide till ye depart hence." I recognize the highest wisdom in the above, for this dragging a poor, this is still my desire, and the elements which I tired speaker all around the town or neighborbood, stopping with "us awhile" and "us awhile," and if you do n't, getting jealous, envi- than most others to appreciate the curious spectaous, or some such folly, is simply folly. The second | cle provoked by the discovery and popularization command, that I love so well is, "Forgetting the of a great truth. I know now what marvelous orthings that are behind," etc., etc.

Now the idea of those who have "taken one step ahead," as the good brother says—the idea for the birth of this new child. The watchfulness. of such stepping back to sustain those who are be- the generous will, the absolute devotion of some, bind, in their one step behind position, instead of standing holdly out as leaders, is rimply nonsense. A Spiritualist can never take a leading position among Universalists or Unitarians, as Spiritual- superior powers who preside over all progress, ists. No. Barrett, Fishback and others who have been disowned on account of their one step ahead, are testimony enough on this point, or this head, I do n't care which you call it, as we have the evidence. The Spiritualist who sustains Universalism, is recognized by them only so far as he does teresting article—a continuation of one in the this, and no further; consequently he is, to all in- November number which I have not receivedtents and purposes, back-tracking himself. A in relation to this somewhat novel theme, occurs poor way that to forget the things that are be- in the December number of the Revue Spirite. bind.

was mistaken as to what that step was-that the cised over us in the habitude of contrary ideas recognition of present communion was not the imposed in our education from our earliest years, true ground of difference. "What is it, then?" we should accept it without effort. 'It is no more you ask. It is Bible authority?

There are hundreds of Universalists who are just as liberal, even here, as well as in the fact of spirit-communion, as we are: but as a denomination, they stand upon the Bible platform, teach universal salvation, because, as they claim, the Bible teaches it, look to the Bible for their warrant, their yea and amen in matters of faith and practice. The above is true of them denominationally, while we have stepped from the authority of persons, of books, to that of principles. It is here that the conflict must come-it is in the name of a book, and of persons-three persons in one-that the hosts of Gog and Magog are rallying, their scattered forces gathering; and it is just here that those who are not for us are against us. The following quotation from the Evangelical Messenger, is one of many straws which show which way the current is setting. In its comments upon the union of the two branches of the Presbyterian churches, it says:

"It may yet be discovered that the aggressive movements of Papists, and Infidels of all classes, will require a more concerted action on the part of Profestant denominations, to stay their destructive designs—to demolish their fortresses of ignorance and selfishness, and dispel their false philosophy. The signs of the times indicate that all the faithful followers of Jesus must buckle on the whole armor of God, and meet the powers of darkness in great and decisive battles. May God direct the hosts of Israel."

Now the Universalists are recognized, even by the Presbyterians, as one of the Protestant churches. We are the Infidels; they are known as followers of Jesus, a person. We are not. We claim Jesus as a brother, and call no man master; and as to the whole armor of God, one has but to read the history of even the Protestant churches, to know that it includes fire, sword, rope, and

Therefore, let me say to every Spiritualist, whenever you spend your time or your money to uphold even the liberalism of the Universalist, you are furnishing weapons to be turned against yourselves. Still it is a fact, there is money enough paid by Spiritualists to help sustain the Universalists in the State of Iowa, to support one half dozen good speakers in the field. This may seem a large estimate, but if the facts were known they would more than bear me out in my statement. More anon.

Worthington, Iowa, Dec. 25th, 1869.

powder.

THE SECRET OF LIFE.—How many take a wrong view of life, and waste their energies and destroy their nervous system, in endeavoring to accumulate wealth, without thinking of the present handless than are therefore. not mappiness they are throwing away. It is not wealth or high station that makes a man happy. Many of the most wretched beings on earth have both; but it is a radiant, sunny spirit which knows how to bear little trials and enjoy little comforts, and which thus extracts happiness from every incident of life.

opens into the sitting-room, is left open, and the | INTERESTING ITEMS FROM ABROAD-M. BERBRUGGER.

BY G. I., DITSON, M. D.

EDITORS BANNER OF LIGHT-That portion of my last communication translated from a Russian correspondent's article should have been credited to the Revue Spirite, and not the Spiritualiste. From the former, I will now condense some further observations that may interest your A writer from Odessa desired the Society of

Spiritualists in Paris to consider the question of the effects of opium or hashish-if the spirits take any part in it whatever! The reply was that opium and hashish are very different anestheties from ether or chloroform. Whilst the latter suppress momentarily, the adhesion of the perisprit (the fluid acting usually in concert with the spirit or as its agent) to the body, hashish and opium condense the fluids périspritaux, diminish their flexibility, solder them, as it were, to the physique, and chain the spirit to the material organism. In this state, the numerous and various visions produced under the excitation of the desire of the spirit are of the order of a dream, purely material. The opium smoker sleeps to dream and he dreams as he desires, materially, sensual ly. He is not free, but intoxicated, and the dominant thought of the spirit takes a form, varying according to the fancy of the sleeper. In the true spiritual ecstacy, the spirit detaches itself from the body, goes to gather realities, but of which perhaps it retains only confused souvenirs. In the intoxication from opiates, it is confined in its material cage, where falsehood and fancy, materialized, have given it rendezvous. There is no real and useful disengagement of the spirit, but the normal, desirous to advance in moral and intellect-

ual order. In the same magazine there is a short but interesting notice of the chrysmulatio of M. A Berbrugger. Monsieur B. was a man of eminent erudition, conservator of the library of Algiers, president of the Algerian Historical Society, and chief editor of the Revue Africaine. In his profoundest convictions, he was a Spiritualist, and he had with M. Kardec a long correspondence on the subject, using his influence in the cause, so far as his position permitted. I knew him personally during my residence in Algiers, and I can bear testimony to his great worth. He presented me with one of his historical works, Les Epoques Militaires, de la Grande Kabilie, to which a new and sacred interest is now attached. May gladness gild his new habitation.

It seems that Monsieur Kardee long desired to have such a work produced in France as has just appeared in this country from the able pen of our noble-hearted co-worker, Mrs. Hardinge; and he must greatly rejoice that one so gentle, yet daring, one so earnest, truthful and sincere, has held the pen of the angels, while they recorded their deeds on earth. The spirit of M. Kardec lately appeared at a scance in Paris (November, 1869), and longed to have a history of Spiritualism written; have gathered for this purpose, may one day serve to realize it. I was perhaps better placed der, what inconceivable harmony-presides over the concentration of all the documents destined the bad faith, the hypocrisy, the malicious intrigues of others, all concur to insure the stability of the edifice now rising. In the hands of the malevolent deceptive resistance, attacks, having discredit and ridicule for their object, become instruments of advancement."

Much is now being written in the foreign journals, on the subject of reincarnation. An in-'The idea of reincarnation," says the writer, "is But I promised to show that the good brother so natural that, were it not for the tyranny exersurprising that we should be born twice than once, said Voltaire; and, adds the critic, these words put into the mouth of the Phenix at the moment when in renewal of life he ascends from the ashes, do they not seem in their simplicity and energy, the very expression of the truth!

"What problem in our destiny, impossible to resolve in a satisfactory manner by any other doctrine, does this not rationally explain? what obscurities clear up? what difficulties remove?

"How explain the great difference, moral and intellectual, there is in certain cases, where one is tempted to proclaim the inequality of Nature. if we do not admit that between the superior and inferior intellect there is the same rapport there is between the infant and the grown man, and sometimes between man and the angels; if we do not admit that the latter have lived longer than the former, and been able to progress through a greater number of successive lives?

Say you that this is the effect of a difference in physical organization or education? We reply that this can at most explain apparent superiorities, but not the real.

"The organs manifest more or less their faculties, but they do not give them. Thus a mind well developed, in a body of malformation, may make an ordinary man, whilst an esprit relatively less advanced, served by good organs, will produce a being much superior to the former in appearance. But this false superiority consists only in the faculty of expression and not in the power of thought, and will only blind the superficial observer, but cannot deceive one of much penetration. 'No doubt,' says I. Simon, 'that there are spirits of great eminence which remain unknown because they lack the power of manifesting their abilities."

After referring to Socrates, who triumphed over a nature whose every impulse was toward debauchery; to the fact that though education may improve it cannot make a Newton of an idiot; to the liberal principles of Voltaire and his horror of intolerance and religious fanaticism, though educated by the Jesuits; to Mozart, born a musician; to Pascal, who, at the age of nine years, without ever having read a mathematical work, went on alone, without the aid of a master, to the thirtysecond proposition of Euclid, the writer comes to a strangely interesting fact, taken from an English medical journal, the Quarterly (1868), and is

as ionows:

"The history is of a little English girl made known to us by Dr. Hun. Up to the age of three years she remained dumb, being unable to pronounce any word but that of papa and mamma. Then, sanddenly, she began with extraordinary volubility to speak a language wholly unknown, and bearing no resemblance to the English. What is still more surprising abor refused to speak the is still more surprising, she refused to speak the English, the language she had always heard and that was always addressed to her, and obliged those who would converse with her—her brother,

for instance, who was a little older than herself—
to acquire the one she used. In this was found
some French words, though none, her parents assert, had ever been pronounced before her.

"How explain this otherwise than as a souvenir of a language this child had learned to speak in
a previous existence?

"Besides, there are those who assert that they
have recollections of a former life. The letter of

have recollections of a former life. The letter of M. Pouson du Terrail, mentioned above, is a proof. The post Mery afilrmed that he had lived M. Pouson du Terrail, mentioned above," is a proof. The poet Mery afilrmed that he had lived in Rome in the time of Augustus, and in India, where he was a Brahmin. This may be pleasantry, but here is one that is not: I was at Pau with a relative. There I saw one of her daughters, ten years of age, talking with a little boy, a neighbor, not yet three years old. Presently a fierce altercation arose between them. The petit garçon was angry, red in the face, and quite furious because the little girl refused to believe that he remembered having been a soldier and been killed. He gave the details and mentioned the place. I thought it best to interfere, and asked him who was then his father. He replied 'that his father then was not his father, that he was a father.' As I insisted that he should explain how, being killed, he still lived and was little, after having been big, 'I know nothing,' he said, 'I was a soldier, I was killed; I was large, I am little; it is God who willed it,' and he stamped his foot in anger because we refused our bellef. The next day! wished to resume the same conversation with him. He regarded me with an air of astonishment, and lid not understand me any more than if I had enoken? Greek? understand me any more than if I had

*Referring to a previous article, I think, which I have not

Relieving Pain and Saving Life without License.

EDITORS BANNER OF LIGHT-Hearken to the third "whereas" of the learned doctors of Rhode Island. The doctors—who so pompously assume that they are men of "the highest qualities of mind," of "the most careful and long-continued preparatory training," and of "general and extensive culture," and who have "a semblance of legal, moral and educational qualification" to practice the healing art-make the following declaration:

"Whereas, A large number of persons who can lay no just riaim to such knowledge, and who are confessedly non-graduates from any chartered school of medicine, or license from any State Soclety, are practicing this art in our State, thus triffing with and jeopardizing the lives and happiness of the people."

The leading drug doctors of the past three hundred years being witnesses, there are no people in the world who so cruelly and wantonly "triffe the world who so cruelly and wantonly "tillo with and jeopardize the lives and happiness of the people" as do those who "graduate from chartered schools of medicine," and are "licensed by State Medical Societies" to drug the people with poisons, and thus multiply and intensify diseases, and shorten or destroy human life. Let the history of these licensed poisoners of the human body tell the story.

Go to our City and State Medical Hospitals; go especially to our lying-in hospitals, to which poor

especially to our lying-in hospitals, to which poor outcast, seduced and betrayed women of cities resort to rid themselves of the results of their relations with the base and brutal men who se relations with the base and brutal men who so-duced, betrayed and abandoned them; go read the history of those men who, under pretence of being men "of the highest qualities of mind," and "of most careful and long-continued pre-paratory training," and of "a semblance of legal, moral and educational qualifications" for their base and bloody trade, openly and habitually practice pre-nutal child-murder! Who are they who in elty and country, constantly perpetupractice pre-natal child-murder! Who are they who, in city and country, constantly perpetuate the crime of abortion? Through whose commission and agency is this crime of pre-natal child-murder so fearfully on the increase? Who are they who, by perpetuating this most cruel and monstrous crime, "trifle with and jeopardize the lives" of children, and the lives and health of mothers? Who—as a general thing —but these "graduates of chartered schools of medicine," these men "of general and extensive culture," and "of long-continued preparatory training"? They may have "the semblance of moral qualifications," but only the "semblance." They who advise and do such murderous deeds They who advise and do such murderous deeds have less of the reality of moral qualification for anything than the unlicensed, "non-graduated" murderer and assassin that lies in a dungeon or Why is it that, according to the weekly reports

of deaths in Providence, Boston, New York and Philadelphia, nearly one third of all the children born alive in those cities die in infancy? time is not distant when the reports of deaths in city and country will tell to fathers and mothers, and to all, what relation "the graduates of schools of medicine," and these "licensed" and "well trained" doctors have to do with this slaughter of infants. How long is it since these licensed men-midwives resolved among themselves that they would hold no consultation in any case where a woman employed a female to act as midwife? Will the Medical Society of Ithode Island please inform the world when they resolved that they would not aid to save the life of a woman who, in giving birth to her child, should employ only woman to help her?

men to help her?
The Rhode Island drug doctors may be assured that no acts of the Legislature can protect them in their professional arrogance and self-conceit. The optimal of a colohrated Greek is a true optiome of the history of the drug system of healing disease, relieving suffering and saving life—"I was well, would be better, took medicine, and died." No medicine that makes a well man sick can possibly make a sick man well. No medicine that kills a well man can save the life of a sick that kills a well man can save the life of a sick man. To all licensed and unlicensed doctors I sav, "Cease to amuse your patients with deadly poisons while Nature is trying to care their dis-eases." HENRY C. WRIGHT. Providence, R. I., Jan. 9, 1870.

Notes by the Way. DEAR BANNER-A happy New Year to the friends of progress and humanity everywhere, and the Banner of Light and its friends particularly. I write, to day, to give a brief account of the labors of J. William Van Namee, last week, as well as the affairs in this place. On Monday, Bro. Van Namee and myself left Elmira for Suntant Progression of the Progressi bury, Penn., having, through a friend, engaged rooms at the Central Hotel, and sent on bills notirobins at the Central Hole, and sent on bills notifying the public that they could obtain clairvoyant, medical and business sittings for a few days. After our arrival there, and the thorough distribution of bills, we were notified that we could not be accommodated with rooms to be used for the purpose of giving sittings, for the reason it attracted a class of people not desired at the biotel, a rule which had been adhered to for three years. We find no fault with all this; it is the natural consequence of training in Orthodox Sunday consequence of training in Orthodox Sunday schools; the legitimate results and charitable fruits of an Orthodox interpretation of the Scrip-tures; a literal following of the old Jewish laws of bigotry and ignorance; and until the light of spiritual truth, the fatherhood of God and bro-therhood of man, is realized by these creed bound

therhood of man, is realized by these creed bound people, they cannot be better.

We went under the auspices of Mr. J. F. Kapp, conductor on the P. & E. Railroad—a noble defender and advocate of the Spiritual Philosophy—and concluded it was best to await the arrival of his train before taking any steps toward making any change. Mr. Van Namee was advertised to lecture on Thursday evening—
Bro. Kenp having made arrangements to that Bro. Kapp having made arrangements to that effect. When he arrived a change was made; rooms were secured at the Junction Hotel, kept rooms were secured at the Junction Hotel, kept by Dr. Eyster, a genial, humane man. We were here enabled to obtain accommodations suitable for the prosecution of business; but just as we become comfortably located, a fearful storm set in, preventing many from coming out who would otherwise been glad to have done so, in spite of the opposition made to the onward march of truth. A circle was held in the evening, at which many convincing tests were given. Seed has truth. A circle was held in the evening, at which many convincing tests were given. Seed has been sown which will bring forth fruit; and the little band of earnest workers in Sunbury and Northumberland will feel renewed strength and courage to fight on in the good fight of truth and reason, guided and aided by the angel-world.

Mr. Van Namee, as a medium, is unsurpassed, as those who have carefully tested his powers are ready to acknowledge. Great good has been done in this place through his mediumship—the sick have been made well, the saddened comforted, the doubtful made strong in their knowledge of God's

strong in spirit, and doing for the world that which will make many rise up to bless him in years to

Hoping the New Year may prove one of pros-perity and success to the *Banner*, and that the an-gels may watch over and guide all true workers

in the cause of humanity, I am,
Yours for truth,
JAMES HERBERT MILLS. Elmira, N. Y., Jan. 9th, 1870.

Letter from Addie L. Ballou.

DEAR BANNER-Leaving Cincinnati I came here to this beautiful city of Cleveland, where I took the rostrum three Sundays—one at Parmington, and one at Kirtland. Poor health has compelled me to relax a little from continuous labor and travel, till now, after a season of partial rest at the pleasant home and in the genial society of Sister Bowers and family, I feel like journeying on whithersoever the greater demands may lead on withnersover the greater dendition and year me, not wishing to conduct my labors entirely to the Sabbath, but making the "Lord's Day" ex-tend through the week as much as is possible, by extending the gospel of "good will to men"—and women too-as often as opportunity and strength

will permit. With permit.

If we had more "plain talk," such as Sister Walsbrooker is dealing out through your columns, we should have only a little more of the truth; for the lethargy of Spiritualists, in supporting the teachings of the spiritualistic philosophy, is proposed.

Though many of our numbers are bitterly ignoring orthodoxy, they are usually first to go back to church walls for association; and while we regret that this is so, and that they will pay more toward supporting a liberal minister that preaches almost Spiritualism than they will the hard-working, faithful and poorly-paid medium lecturers, there is some cause for this kind of play that lies deeper than the good masses of our people can sec.

First, we are creatures of association; no, as Spiritualists, in the struggle to secure individuality, have forgotten our dependence on one another; and while we partly fail to become independent, (as we always shall,) we have not fulled to grow angular. We do need a fraternity and similarity of action that is objective and systematic, that they of large order tendencies can get in no other way than in organization. Again, we are devotional the moment the re-

ligious faculties in our being begin to quicken; and because there are many in our numbers who have not felt stirring within them, these refining fires that melt the soul to blend in higher unison with infinite love, they ignore all expression of that they cannot comprehend, and discard all forms of worship—particularly the prayerful— and seek to confine speakers and mediums to the external, and thus drive from them, those whose inner being goes out in holy aspiration and inspi-ration on the voice of religious devotion.

ration on the voice of religious devotion.

These find a genial atmosphere in the walls where worship is not discarded. Then again our people have a way of complaining of the lack of popularity of our cause. Well, for that matter, it will become popular just as soon as men and women are true to its teachings. But my experience has taught me that if I would find the element of discord at its full cbb and flow. I have not to go out of the order of the "Harmonial Philosophers."

Orthodoxy is becoming now nearly converted to our ideas and beginning to recognize them—it may be by another name, but what of that? Is it titles we are after, or is it principles? "They crucify us!" cries one. Well, what of that? If they persecuted no more, we should be better off, and complain less of them. It is because they are coming up with us that we complain of them; for verily if they did hattle us more, how much more we would think of each other! And we would have no time to battle among ourselves in trying to keep above the waves of their persecution by clinging together. And now they are seeing what points they have missed, and are more ready to recognize us, to-day, than we them; and I do believe, if we were willing to recognize the real good of the churches, we should do more good than in finding fault with their errors. It is their superior ignorance often that makes them err, and is our religion not one that should make us willing to bear with them, as the angels bear

with our ignorance?

Speakers are out of employ in some localities, and when they are in work much is required of them—they are required to say something each day that they never thought of before as it is stated. They must not talk on practical, every-day matter, and the errors that Spiritualities are institutions. matters, and the errors that Spiritualists are just as liable to fall into as any one, because that is their own business.

Let us strive to be true men and women, and work for the principles of our wiser teachers, and make Spiritualism the best of any thing in circula-

tion, by daily building up temples of good deeds Make it popular by meeting the popular demands —for society is composed of what its individual members cast into its crucible—everyone is more or less responsible for the good or evil in their Humanity is what we all are working for, and the name is nothing under which we work—a great battle is raging, and will rage till justice is triumphant; till poor fallen Magdalens and Maudlins are free from the shackles that bind

Together regardless of sect we must work. I have been on a few occasions permitted, ay, invited to stand in Orthodox pulpits, and am thankful for the liberty, and to day am just as willing, to accept invitations from churches as from Spiritualists, on the moral reforms of the day—the social and moral questions that are being agitated; vice and erime stalk holdly through our streets and high places, and all must work to root out the causes of these evils, and spare the victing if they are ictims if they can.
If my soul is in the reforms of the day, and my

If my soul is in the reforms of the day, and my sister, or a reverend brother, ask my voice or dimes to assist in building up a reform school for the education of vagrant boys and girls, or a house of refuge where fallen women may be brought back to better ways—it is not only my privilege but my duty to give to the fullest extent of my bounty. Though it may be reared under church rule and be entirely an "Orthodox institution" I still accept it as a very humans one, and tution." I still accept it as a very humane one, and will give my means and influence to its building, till, at least, there is one nearer my own religious domain than there is at present. Let us patron-ize our own when we have anything to patronize, and it is worthy patronage, but, in mercy's name, don't let us get so bitter against some one elso that the venom of our own wrath shall be poison n our veins.

Let us each begin with our own lives and make Spiritualism be heard and acknowledged by the orld by good deeds; preach with acts, and make acceptable and worthy the imitation of the vhole world.

Parties wishing to conclude engagements and make new ones with me for the coming months, South, East, or West, will oblige me much by promptly addressing me in care of Religio-Philosophical Journal, Chicago, Ill. Engagements of a

month or more preferred. Trusting continued success to the glorious Hanner, and our cause in general, I am in the work.

ADDIE L. BALLOU. Cleveland, O.

Notes from a Lecturer.

MESSIS. EDITORS—I have recently returned from the West, where two months were spent in Elkhart, Ind., one month in Pennville and Westrove, two weeks in Yellow Springs, O., and six months in Terre Haute.

I propose to lecture no more for Spiritualist

Societies until I have completed the manuscript for my work on Panophonics. It will probably occupy a month or two longer, as careful research and close thought, as well as the time-wasting labor of long-hand writing, are required. I propose then to visit New England, and will

be happy to correspond with any who may desire my services as lecturer for the coming spring onths or beyond.

I enjoyed my labors in the West, and feel that considerable good was accomplished.

considerable good was accomplished.

I can never forget the many kind friends there who have helped to make life's pathway smooth and flower strewn; and would here express my thanks to them all and convey to them assurances of perpetual affection, even though circumstances should not permit us again to meet this side the "flower-encircled gate" that opens to the fair fields of the Elysian Land.

Had fate so permitted was hould have remained

Had fate so permitted, we should have remained in the West considerably longer. The constantly failing health of my wife, however, which from the very first seemed to wane under the peculiar

for instance, who was a little older than herself- eternal truth; and though frail in body he is climatic influences of the Mississippi Valley, admonished that if the angel of death was to be kept at bay, we must turn our faces without de-lay Eastward. I concluded, therefore, some considerable time before the close of my engagement

at Terre Haute, to forego all further engagements in the West. Was also counseled by the immortal guides, chose far-reaching wisdom I have long ago found it wise to trust, to make no engagements any-where until they should so prompt. Have there-

fore remained quietly here, working diffigently with brain and pen toward the solution of the problem which has been given me. Mrs. Allen is already "herself again," under the mild and genial influences of this pleasant and healthful locality, and, if fate so orders, we shall soon be once more in the Old Bay State,

shall soon be once more in the Old Bay State, ready to give greeting to the friends there, and to do such work for a season as may be laid out.

I find everywhere the brave old Banner floating in the breeze, and proclaiming the last, heat gospel—no death, communion of worlds and souls, divinity of human nature, universal progressibility and fraternity, and peace on earth through justice and wisdom. Float on, blest harmalinger horne by the braves which the nevel bear made, and which, funning every heated brow of earth, shall yet remove from the human mind the barrible nightmare of ignorance and superstition which has so long rested upon it! Float out millions bless thee on earth and in the heavens, as one of the too few avenues of free shought for the spiritualization and emancipation of the

Parties within easy reach of Boston desiring my services for March or later, will please address at once at Ancora, Camden Co., New Jersey, J. MADISON ALLEN.

Ancora, N. J., Jan 10th, 1870.

Correspondence in Brief.

GARDNER, KANSAS.—Alfred Taylor writes: As there are a great many Spiritualists coming into Kansas, to make themselves homes. I take this opportunity, or method, of giving them some information in regard to Gardner, Johnson Co., Kansas. We are located thirty miles southweat of Kansas City, Mo., in a healthy upland country, well adapted to agriculture, the soil being pronounced among the best in the State by connectent judges. A searcity of timber, but plenty of coal. We depend on the Orago plant for fences, and pine and stone for building purposes. Wild land can be had from eight to fifteen dollars per nore, according to location and quality, while improved farms range from eighteen to forty.

This location is rapidly settling up, owing to the following causes: A ruitead is now in process of construction through

This location is rapidly, settling up, owing to the following causes: A rulroad is now in process of construction through Gardner, southwest to the Arkansas river; and now is the time for new coners to strike, before farming lands and town property increase in value. The railroad is already constructed to Olattu, eight miles from here. Our markets are good, and close at hand.

My object in writing this is to attract to this place Spiritualists and liberal minds, There are a goodly number of this class already here, and we have had bettures from time to time during the past two years. Any person desiring forther information can obtain it by writing to me, and I will cheerfully render reasonable assistance to new comers. I have no property to sell, therefore no "axe to grind," My main object is social and religious advantage. main object is social and religious advantage, WILMINGTON, DEL., Jan. 11, ... Jas. A. M. Fraser writer

WILMINGTON, DEL, Jan. 11.—Jas. A. M. Fraser writer fermit me a few words regarding the progress of our glori-ous cause in Wiinlugton, Del. It is now about three months since the few Spiritualists who are in this city united their energies and means to organize a secrety for the promulgation of Spiritualistic truths in our State, and so far they have been successful, and our society is increas-ing and progressing very (readily. Brother E. V. Wilson delivered a course of four fectures, at the beginning of this month, to very intelligent andiences, and I must say he has been very successful in stirming up a great many neoule to month, to very intelligent andiences, and I most say he has been very successful in stirring up a great many people to inquire into the phenomena of Spiritualism. And now the great cry is for test, and physical mediums. I am certain that any reintible test or physical mediums could make out very successfully here. There is a great field open, a glorious harvest in store; all we want is the workers; let then come. The Fddys or Davenports could have first class andificient here. There is a large half here, which I think could be had for about twenty dollars per night, and would hold a thousand people. I trust that some good reliable test medium, when in our vicinity, may locate with us for a few weeks. I am positive that it will pay well, for there are so many inquirers who are thirsting after a true knowledge of Spiritualism. In conclusion I would list mention that of Spiritualism. In conclusion I would just memory smallest scamp, McDongail, has been here with his universal swindling story.

NEW YORK CITY,—S. T. Munson, in a note to us, writes as follows: Taking it for granted that you are interested in all whose yecation is in the direction of progress, I take pleasure in bearing testimony to the excellent mediumchip of Mrs. Adeline S. Ingraham, of 61 4th Avenue, New York. I have had one or two interviews with this lady, which were eminently satisfactory. Her delineations of character are most truthful. I am assured by others that she is equally reliable as a test medium. In short, I would cheerfully recommend her to investigators, who will be well compensated by a visit to Mrs. Ingraham.

VOLVESTOWN OULD — Wrs. M. K. Greto ways, in a pri-

by a visit to Mrs. Ingranam.
YOUNGSTOWN, OHIO,—Mrs. M. K. Grute savs in a private note: I wish some of your good test mediums would visit this benighted section. We have a town of seven thousand inhabitants, and E. V. Wilson is the only test medium that ever visited the place. I think a person of that class might do a great deal of good here. He could charge a casonable admittance fee, and his board and bulging would cost him nothing, if he would be willing to accept the same in our house. Please set the wheel in motion, and oblige your friends.

STEREING, B.L.-J. Gardner Peckham (P. O. box 113), writes: To the Spiritualists of the Sunny South-As our Western friends have been called upon, I invite your correspondence, as there are many who would come to your Southern clime if they could be assured of meeting good 8 jiritualists. So let us hear from those who live below 35° south latitude, and see if we cannot be of mutual benefit in

MT. VPENON, OHIO.—O. G. Danlets writes: The cause of Spiritualism is slowly on the Increase. The churches can't make any gain, and it worries them some. I have been giving them occasionally rays of light by distributing the Banner to all who would read it, and thus get them to thinking. The batte is half, won if you once get them to think for themselves. I long for some good fecturer to come here. It is a good field for labor.

VERMONT.

Two Days' Meeting AT ANOMAVILLE, BRAINTREE, VC., JAN. 187 AND 2P, 1870.

The triends of progress in this vicinity began the year by public gathering for the agitation and expression of free hought, J. Almon Spear presided, and S. N. Gould was dected Secretary. The meeting opened with a conference D. Tarbell spoke of the importance of obeying Nature's D. Tarbell spoke of the importance of obeying Nature's laws, in order that we may be better prepared to labor here, and also on the shores beyond this present libs. Dr. George Dutton spoke of the different eras from which different mations and people reckon time—Christiaus reckoning from the birth, or four years after the birth of Jesus of Nazareth; Mahometans from the flight or hegira of Mahomet from Mecca; the Romans from the building of the Eternal City, &c., and the discrepancies of date of one hundred and more different authors and chronologists concerning the creation of the world. He said that we should never have a perfect chronology until we learned to read the record which Nature keeps with her own hand, and referred to several trees two thousand and more years old, as known by the concentric chronology until we learned to read the record which Nature keeps with her own hand, and referred to several trees two thousand and more years old, as known by the concentric annual rings which are inscribed by Nature. The vast cycles of time are revealed by geology, while the most comprehensive ideas of space are taught by astronomy. The Tresident made some very interesting remarks upon the ordination of ministers, the introduction of animal magnetism, and of the not distant future when spirits would be seen to walk with men.

In the afternoon of Saturday the audience listened with pleasure and interest to Rev. C. W. Emerson, of Northfield, Vt. Subject, "Each age and people develops its own peculiar religion." Spiritualism is the peculiar outgrowth of the presentage. He welcomed each peculiar type for the good it might unfold. If all the Bibles of the land were burned in one great bonfire, mankind would still have religion, Martin Wheeler, of Worcester, followed, Subject, "If we live in the spirit, let us also walk in the spirit."

The evening address was given by Mrs. George Pratt, Subject, "What is truth?"—She said that Spiritualism was a truth of the ages, and would grow brighter and brighter as time advanced.

a time advanced.

Sunday was a stormy day, but still the house was well filled. Dr. Dutton, C.L. Stevens and Mrs. Lizzie Manchester were the speakers. Dr. Dutton's subject was, "God only is great." Kings, statesmen, warriors and the wealthy for the state of the sta ter were the speakers. Dr. Dutton's subject was, "God only is great." Kings, statesmen, warriors and the wealthy of earth have been called great, but time strips them of their laurels—their greatness fades away. The true foundation of all greatness is humility. The bird that soars on highest wing builds on the ground its lowly nest, and she that does most sweetly sing sings in the shade whon all things rest. In lark and nightingale we see what honor hath humility. The first true knowledge we acquire is a knowledge of our great ignorance. The universality of spirit teaches the divinity of man. And if we would be great we must recognize our union with him. Love is his essence, and love shall yet consume the wicked, and from their resurrection the good and great are born.

The afternoon and close of the meeting was given to very interesting addresses from Mrs. Lizzia Manchester, of Randolph, Vt., and L. C. Stevens, of Illinois, "Mrs. Manchester also improvised seygral sengs, which were very finely rendered. Mr. Stevens wa very earne it speaker, and holds his audience in rapt attention. All who hear him are anxious to hear again.

to near again.

The audience dispersed with the baptism of heaven within and without, for the rain was feely descending. Thus the year was well begun at Snowsville. Dr. Dutton will speak again in Snowsville, Vt., the last

f January. Yours for Truth and Progress, S. N. Gover, See'y.

NEW YORK SPECIAL CORRESPONDENCE.

MARY F. DAVIS. THE ECUMENICAL COUNCIL, AND ITS IMPORT.

At Trent, more than three hundred years ago, the last Ecumenical Council was hold. The word "Ecumenical" signifies "the habitable world." Nineteen such councils have been held since the establishment of the Roman Catholic Church. There has been no period fixed for these great assemblies, but they have been summoned by Papal authority, whenever some crisis in the religious world seemed to demand definite unitary action on the part of the church dignituries.

The fact that Pope Pius IX, at his advancedage of nearly eighty years, has taken upon himself such a heavy responsibility, in view of the present critical state of Europe, and of the worldwide and complicated subjects which must arise In such a convocation, shows that he was pressed with a conviction that a momentous crisis was close at hand. It is evident that the Pope and his emissaries consider it necessary that the hosts of the Church Militant should be marshaled for a new and tremendous struggle. Their own opinion of the nature of this struggle, they have indicated both in word and deed,

In 1861 the Pope issued the famous Syllabus containing many propositions, six of which Janus," author of the German book, entitled "The Pope and his Council," supposes will be converted into dogmas and urged upon the fathers of the Council. These are, "that the Church has the right to employ physical coercion, or (in other words) persecution; that the Popes have never exceeded the bounds of their power, or usurped the rights of princes; that the immunities of the clergy were not conceded by. the civil power; that the extravagent protensions of the Popes did not contribute to the separation of the Eastern and Western Churches; that it is wrong to allow liberty of conscience or equal political rights to Protestants; and that the reconciliation of the Pope with modern progress and liberalism as neither possible nor, as now constructed, will dist decay; because it is desirable."

the "infallibility of the Pope" are also doctrines. that "Janus" thinks may become dogmas during the sessions of the Conneil which was opened in Rome, with such pump and ceremony, on the 8 h of December, 1869. A zealous poet of the Catholie World for January, thus glorides the event-"Press on, close in, we gallant ranks of hell!

"Press on, close in, we gallant ranks of hell."
Concentrating the might ye thick to how.
Stord ever Holy Church, do records to li,
More one, more conscious, more herself than now?
When was the chair of Peter loved so well."
Wore ever pointff a screener brow?
He calls: earth hears: her utmost pealins resound.
And lot a thousand mitres gird him round."

The Pope's Afformation at the opening of the Council, as translated by a Tribune correspond-

ont, contains the following significant sentences: "Hence you see, Venerable Fathers, with what violence the ancient enemy of the human race has assaulted and still continues to assault the house of God, which holiness becometh forever. Under that leader, the disastrons consultacy of implous men strides forth at large, strong in un-ion, powerful in resources, fortified by established institutions, and using liberty as a cloak for wickedness, and does not cease to wage a feroclous war-a war imbued with intquity against the Holy Church of Christ. Of the character of this war, of its power, its weapons, its progress, and its counsels, you are not ignorant. You have constantly before your eyes, the disturbance and confusion of the sound doctrines on which all order in buman affairs depends; the and violation of every right; the manifold arts of audacious falsehood and corruption, by which the salutary ties of justice, honesty and authority are loosened, the vilest passions inflamed, and the Christian faith totally rooted out of men's minds; so that at this crisis we should be compelled to fear the certain destruction of the Church of God, if it could be destroyed by any efforts and machinations of men. But said St. Chrysostom, nothing is more powerful than the Chrysostom, nothing is more powerful than the Church; the Church is stronger than Heaven it's self; 'Heaven and earth shall pass away, but my words shall not pass away.' What are those words? 'Thou art Peter, and on this lock I will build my Church, and the gates of hell shall not provail against it?
"Although, indeed, the city of the Lord of all

power, the city of our God, rests on an immovable foundation, still acknowledging and in our inmost heart deploring that mighty mass of evil, and the ruin of souls, for a certing which we are charged with the functions of vicar of the Eter-nal Shopherd, ought to be kindled beyond others with real for the house of God, and we have believed that such measures should be adonted as seem most seasonable and effectual, for the re-pair of so extensive damage to the Church of God."

This language from the Sovereign Pontiff justifies the conclusion of the same able correspondent that the Council "nims to suppress the school of liberal thought which has played such mischief in Church and State, and reestablish the supromincy of the Pope as a barrier to modern progross." Father Hecker, in his farewell sermon, preparatory to his departure for Europe to at tend the Council, said:

But let us know what those persons who charge the Syllabus with opposing science, signify by that term. If they mean by it the theories of sophists like Humboldt, Huxley, Comte, Mill, Spencer, and certain philosophers of Boston, who dethrone God, deffy matter, degrade the rational and spiritual nature of man, and reduce all knowledge to a chaos of skepticism, the Populand the Church are opposed to all such science as

It is plain to be seen that the vanguard among scientific discoverers, the rational among philosopliers, and the radical among religionists, are those against whom the war will be waged. The Protestant heresy is not so much to be dreaded by the Roman Church. Profestantism is regarded by it as transitional, and hardly worthy of its steel. Indeed, the Church of Rome expects to win a large proportion of Protestant Christians to its maternal shelter. The remainder it regretfully consigns, in prophecy, to the ranks of outnide "infidels," on whom it will be its duty to make war. A writer in the Catholic World, of January, says: "It must be either the Church or the world, Catholicity or naturalism, God or athelem. . . We think the slovere and earnest Protestants, who love and study the Bible and mean to be Christians, will be gathered into the Catholic fold, and the others most likely. -other things remaining as they are-will follow their Protestant spirit into naturalism, and give up Christian baptism and Christian faith altogether. . . . We believe the time will come when the real issue will be made up, and the battle we must wage be not with heresy, but with undisguised and unmitigated intidelity, rationalism, naturalism, or pure secularism."

Under the vague terms, " naturalism " and " infidelity," the Roman Church indiscriminately classifies all free-thinkers and advocates of naturaireligiou, including "Transcendentalists," "Free Religioulsts," "Harmonial Philosophers," and "Spiritualists." The last named, Catholics are pleased to call "Spiritists," and accuse them of demon-worship and gross idolatry and superstition." Thus they have drawn the lines of demarcation, and following them closely, we see that the one thing that they dread, and will war against with all their might, is RELIGIOUS FREE-

DOM. Catholicism, notwithstanding its gentle and winning features, its refinements, its charities, its devotional fervor, is a system of perfectreligious despotism. At its threshold spiritual Independence ceases. Within its fold, the spirit of progress has no admission. Over against this mighty monument of the past is set the other positive power which religious growth has evolved during the slow grinding of "the mills of God," perfect Spiritual Freedom. This power is strong and vast and sure. It cannot be won by complaisance, it cannot be subdued by force. By it, and not by any form of secturianism, is the world to be redeemed and made at one with God.

In striking accordance with the expressed view of the most intelligent among Roman Catholics regarding the coming conflict, have been the premonition of friends of progress on the same subject. The Spiritualistic journals have given forthno uncertain sound, and Itadical publications have indicated a like insight. A work entitled "The Approaching Crisis," written eighteen years ago, by A. J. Davis, in Review of Dr. Bushnell, contains, on page 261, of the revised edition, the following prophetic sentences: "There will be a peculiar reaction in favor of Catholicism. The One, Holy, Catholic Church, is destined to spread throughout many of the territories of Christendom; because one party in Protestantism will see its inconsistent position in matters of religious theory. But another party has appeared—the Liberal Christians and the Harmonial Philosophers, This form of religion unqualifiedly rejects all unnatural supernaturalism. Hence, Protestantism and Catholleism, as religious institutions, are alike repudiated. It does not make every man's judgment his only guide in matters of importance, but asks-"Where shall we find the most truththe highest wisdom, the noblest religion, the truest happiness". It has these desires for its cternal magnet. Honce it interrogates the boundless fields of Nature with an honest soul and lofty brow! This is perfect and immutable freedom. Anarchy can never invade the principles of this party; for it is based upon Reason, upon Nature, and upon Nature's God. * . Protestantism, -to be divided into two parties—the smallest party The "bodily assumption of the Virgin," and will go back into Catholicism; the other will go forward into Rationalism. And then after a sucegistion of eventful years, a political revolution

Since the above was written, a vast body of recruits, numbering millions, has entered the army of progress from the Protestant ranks; and indications are not wanting that Cathelieism is now making numerous accessions from the same source. The Church Monthly is apparently published in the interests of the Catholic party in the Protestant Episcopal denomination. The Ritualistic movement is rapidly gaining ground. Professor Leavitt, in the American Quarterly Church Review, complains that among cortain ecclesiastical agitators in England he discerns a tendency to promote Christian unity by a full surrender to Rome of almost everything for which our fathers battled and burned; by a concession of Papal supremacy, transubstantiation, the invocation of saints, and the full cerenonial of the Roman vituat." Meantime the work of propagandism is going on secretly and openly throughout our young Republic, and good Catholies are hoping, praying and working for the conversion of the American people to the Church. Representatives have gone from various sections of North and South America to attend the Ecumenical Council. and when they return, their zeal will be redoubled for the planting of the Roman Catholic Faith on this inviting soil. Let the friends of Religious Freedom be equally vigilant, earnest and devoted. and we shall see the triumph of truth, and the universal spread of Natural Religion.

Carbonell in Providence.

EDITORS BANNER OF LIGHT-This exposer of spiritual manifestations came to this city with a loud flourish of trumpets. His handbills were lavishly thrown about, on which he promised to expose the Davenports, Eddys, Laura V. Ellis, and I know not how many more, also set out by extracts from papers asserting that he did the thing sure, thus bearing a sort of quasi endorsement. He opened in Roger Williams Hall, but had no great audiences, and transferred himself and cabinet to Musical Institute Hall, a cheaper one. His exposures were such a transparent humbug that he did not draw, for in the dark scance, where he had strings fitted up to slide his guitars on, the thing was so bunglingly done that those who had ever seen the Davenport manifestations laughed at the impotent feat, and were sorry that Mr. Carbonell should assume to say that this was the mode practiced by the Davenports. All were of a piece with this.

The cabinet was not like either the Davenport or Eddy cabinet. It had no permanent seat, no fixed staple to which the cord tying him could be attached. He was scated in a chair without a. back loose on the floor of the cabinet, yet had the impudence to pretend that he was operating under the conditions incident to those he was exposing. The whole expose was an arrant humhig; if was a sort of a parody, and a very weak, poor one at that. When in the cabinet the top. would be lifted to let in light, on the pretence, that he wanted air. The time was much longer. than with either the Davenports or Eddys, so long that even some of those who wanted to have him a success were forced to admit that he was 'no go." But I have no space for details further. Suffice it to say, the whole matter was so clearly a humbug that the poor fellow went "up the spont" or "into the little end of the horn" Monday night. Saturday night as a- "muy" he advertised a "challenge tie," a wager of one hundred dollars being pending (over the left, so far as I can a-certain). But the thing did not take; the audience was "beautifully less" than on. preceding evenings; so he advertised the "challenge tie" again for Monday night. He was atthe hall at 50'clock, as I am informed by Dr. Scott, the manager of the same, or lessee, and left for the cars to get some money he expected from Boston; after which he was not seen, and has not since been visible in the city. He left his cabinet behind in all its glory, and it now idly rests in the gallery of Musical Institute Hall, awaiting Mr. Carbonell or the money. Dr. Scott would be happy to see the gentleman. Thus endeth the second edition of exposures (?) of spiritual manifestations in Providence. Sie transit W. FOSTER, JR. gloria Carbonelli. Providence, Jan. 11th, 1870.

and Boston Post-the papers which advertised Carbonell gratuitously, and got terribly "hum- duced prices. bugged" in consequence-are particularly requested by thousands of their patrons, who are Spiritualists, to copy the above. Nous verrons, as old Father Ritchie used to say.]

Gen. Isaac F. Shepard, formerly of this city, is one of the editors of the St. Louis Democrat.

J. BURNS, PROGRESSIVE LIBRARY. 15 Southampton Row, Illoomsburg Square, Holborn, W. London, Eng., KEEPS FOR SALE THE BANNER OF LIGHT AND

OTHER SPIRITUAL PUBLICATIONS. EP The Banner of Light is issued and on sale every Monday Morning preceding date.

Banner of Light.

BOSTON, BATURDAY, JANUARY 29, 1870.

OFFICE 158 WASHINGTON STREET, ROOM No. 3, UP STAIRS. AGENCY IN NEW YORK

THE AMERICAN NEWS COMPANY, 110 NASSAU STREET, WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC H. RICH. For Terms of Subscription see eighth page. All mail natter must be sent to our Central Office, Boston, Mass.

All business connected with the editorial department this paper is under the exclusive control of LUTHER COLDY o whom letters and communications must be addressed.

The Nutural Religion.

It is a common saying that every person acknowledges his own god, whether he find it in tire, a bird, an animal, money, fame, power, or a spiritual Creator, For the time being, all know what they worship. The lesser gods they expect to be lasting; and it is a valuable part of their disciplinary experience, to discover the littleness and lowness of their conception. Men who believe that money or power is to yield them permanent satisfaction, but grow wiser by finding out that these lower objects have but a limited influence and value; and in their growing unrest and their searching about in this direction and that for something that shall satisfy them better, they are by little and little made acquainted with interior wants that refuse to be satisfied with the very mest that material resources have to offer When they arrive at this point, they may be said to have fairly begun their development. To see person dissatisfied with what worldly goods can do for him, and craving with an undefined purpose, is to have good hope for him. When he will hard the Catholic superstructure to the earth, teuches rock bottom, he will find peace; not and the prismatic tion of promise will span the hefore. And the universal experience offers standing testimony to the truth that there is no such fourdation but that which is spiritual Here we all set up our rest. Here we abide in peace, though still yearning, praying, striving, and growing.

Spiritualism, then, is the natural religion-the sure foundation. The soul itself is the best witness in the case. It shall tell us if we are finally standing on an abiding support. There is no lasting religion but that of the soul. That is all that suffices. If we are discontented, it is a hint that we are wrong. Discontent is not the same feeling with that of not being filled. We may have spiritual hunger and thirst forever, as no doubt it is our destiny as the one condition of our increase; but that is not like feeling that we are on the wrong course, that we are trying to get nourishment from husks, that we are at odds with the very laws of our being. Not until the advent of modern Spiritualism was it revealed with such impre sive distinctness that natural religion is itself revealed to man, needing no ecclesiastical shaping or serving up for the wants of man. And the wider this knowledge spreads, and the more imbued the world becomes with the great truths that are the envelops of its very existence, the more general will become the worship at its beautiful shrine. Mankind will wait for no priestly interproters, but will bless the Father continually, and everywhere, for unveiling the heavens to mortal vision. What a day will not that be on the earth! What silent pulses of joy will make themselves felt in all breasts! What satisfaction, what hope, what repose, will revive where there has been neither room nor encouragement for them hitherto!

Here, then, we strike the line of division between past aimless experience and the glorious actuality of the present. This era signalizes the parting forever of the Old and the New. The OLD. renerated and made mystery of is of to the New, so beautiful, so truthful. It is a momentous change, for it sweeps into its circle every interest and influence on which mankind has hitherto thought to find a place of rest. It will not come peacoably, either, at which its friends and welcomers may become disconcerted. It must bring inharmony, because it aims at final harmony; and men's minds clash at contest most sharply when they are forced to make open proclamation of the fact that they differ at all. The trouble that is to come will be caused by the fond ness of men for their existing idols. If they only sought out, the truth, and were willing to follow its guidance faithfully, there could of course be no trouble. But it is in this persistent reluctance to give up the false and the hollow, and to exchange them for the true, the simple, the elevated and the lasting, that the conflict is begotten; and it begins and goes on until the soul asserts herself in full strength by the conquest of the artificial and perishing. Selfishness, malice, envy, and every lower function of the buman brain will start to their feet to repel this threatened innovation. B t i will not avail. The stones for the new solvitual temple have been carefully hewn and fitted, and they are ready on the ground. The edifice must be erected, and straightway. The world of spirit has ordained it. All nature sanctions it. And when it is crowned with perfection, the angels will sing together to the glory of its founder and the salvation and happiness of the human race.

Lower Coal.

Whatever the Ways and Means Committee of the lower House of Congress may think it best to do about taking off the duty on bituminous coal, it is credibly ascertained that there is a clear majority for such an abolition of the duty in the House itself, and we have assurances that when the case comes to a vote there will be found enough in favor of admitting coal free to change the law altogether on that important subject. What a rollef it would certainly be to the laborers of the whole country, particularly those living at great distances from the coal regions, to have cheaper coal! The effect would be instantly felt, not simply in the outright reduction by the amount of the tax itself, but in the depres sion of the price in consequence of competition from New Brunswick and Nova Scotia. We can wish nothing better for the people everywhere [The Boston Journal, Daily Advertiser, Transcript, than that they may soon be able to purchase such an absolute necessity of life as fuel at greatly re-

Peace Convention.

The Massachusetts Radical Peace Society hold a meeting at the Meionaon, in this city, Wednesday afternoon, Jan. 26th. Distinguished speakers are expected to address the meeting. A profitable time may be anticipated.

Clerical Infidelities.

We cherish none of the tit-for-tat spirit, whether publicly or privately. The recent fall of a prominent young Methodist clergyman in New York was, in all its aspects, a lamentable occurthe innocent and helpless sufferers. We do not pretend to judge the case for the man, yet it is in our place to allude to it, in order to introduce such proper reflections as it inevitably provokes. For this guilty preacher, who was so hot in his public denunciation of reform in thought and progress in opinion, and who would promptly have coupled our own pure faith and exalted philosophy with practices that have been signally illustrated in his own conduct, is one of a numerous class that labors to create and establish a popular prejudice against all better and more advanced doctrines than their own; a class that assumes it is entirely and unqualifiedly right at all points itself, and thinks it answers and silences liberal thinkers by crying out "mad dog" as lustily as possible from their entrenchments in the pulpit.

aware, that they challenge and invite for their own conduct the same scrutiny which they sweepingly visit upon others in the form of condemnation. It would therefore be a relaxation of simple duty which we who are maligned by them fairly owe to the public, if we failed to point their own moral with their own example. We do not propose to stop and denounce the clergyman in question as a scoundrel, a villain, or an anything else, for nothing can be better known than that he can be denonneed and condemned and tortured by no one living so flercely as by himself. His consciousness of wrong will stand through his life as his perpetual condemnation. If he is remorseful even to the pitch of anger because he has been discovered and disgraced, he may yet come to feel a deeper sense of regret as time passes and his tumult subsides into the tranquility of reflection. We are quite content to leave such a man to himself.

But we do not hesitate to take such a case, and all other similar cases that now occur with so alarming a frequency, and use them in self-protection simply in replying to those who still think it the fashion to assail Spiritualism as being proleast we should be expected to say in the premises is, that when those who accuse Spiritualism in this reckless manner can produce no more promising illustrations of their own purer claims and pretensions, they had better remain permanently silent, for the sake of the virtues of which they profess to be so tender. These partisan judgments by sects styling themselves religious above everything socially known, it is about time to silence; and we can only say in perfect frankness, that if there is not justice, reason and decency enough in the accusing religious denominations to suggest their suppression, we have no regrets that they are being silenced in this other and more practical way. Many persons finally do for shame what they never would do from res son and right in the world.

Auswering Scaled Letters.

Letters sent to spirit friends for answer through the agency of J. V. Mansfield, 102 West Fifteenth street, New York City-if properly addressedare responded to with marvelous accuracy.

Mr. Mansfield's services in this capacity are invaluable to investigators, as well as to those whose confidence in his mediumship, attested by abundant evidence, leads them frequently to employ it as a practical means of communicating directly with their spirit friends. He has been long appropriately known as the great Spirit Post Master, for literally through his hands pass these communications from the two spheres of human

We have personally tested this medium in oftrepeated instances, during several years, and clusive evidence of the truthfulness of the spirit messages through Mr. Mansfield has been given to us, as is accepted in a court of justice. In one instance we simply wrote to a spirit friend asking him if he knew what our impressions were upon a certain subject, (not even hinting what the subject was,) and received in reply, through Mr. M.'s agency, the most complete and satisfactory an swer possible. This was unmistakable evidence to us that the spirit who signed the message knew what we were thinking, and answered accordingly. More than this: the signature was a

perfect fac simile of his handwriting. Mr. Mansfield was one of the first, if not the very first medium in America, through whom this convincing phase of spiritual manifestation has been presented. He has been subjected not only to the severest, tests, but also to the basest slanders and detraction. But through all the trials and persecution which he has suffered, he has kept quietly on in the path of duty opened before him by the angels, and to day commands the confidence of the most enlightened Spiritualists, as an honest man and faithful medium.

SLOWLY ... SURELY. I've watched and watched, and seen how slowly

Great truths emancipate the mind: Even simboams, though so bright and holy, A tardy course through darkness find. And yet I feel and know securely That light will force its onward way: night bring morning surely-Morn, brightening into perfect day. As from the acorn lingering ages Are needful for the oak to Visdom's unread, unopened pages
Will be revealed, though late and slow. Be not impatient! God protected, Unhasting, but unresting still. All is impelled-and all directed By God's eternal, changeless will.

-[John Bowring. The Indians.

Hon. George H. Stewart, of Philadelphia, called on the President, 19th inst., in company with sev eral of the Society of Friends of that city. Gen. Dent introduced the visitors, and after a pleasant discussed and assurance given by the President that a peaceful treatment would be adopted under all possible circumstances, the visitors withdrew, and subsequently called on Gen. Parker, the Commissioner of Indian Affairs.

Dr. J. R. Newton.

This excellent healer opened an office in this city, at No. 23 Harrison Avenue, last Thursday, for healing the sick. He has been visited by a large number of patients, and has effected many cures. He will remain here until April. Early in May he will sail for Europe, on a professional tour,

"Modern American Spiritualism."

We shall have at no time in the future a more exhaustive sketch of the history of modern Spiritualism in the United States, the country of its birth, than Mrs. Emma Hardinge has supplied rence, to be spoken of with sincere regret rather in the elegant and imposing volume of which we than in the slightest spirit of triviality. If people have a second edition now in hand. It is a cirwere even indifferent to the fate of the guilty man, | cumstantial summary of the subject. She takes they could not in their hearts withhold the pro- it up at the very beginning, and pursues the recfound pity they feel for a deluded and overpowered ord faithfully to the end. Her book gives the full young girl of sixteen, and for the wife and son of outline and the filling together. The trifling inthe derelict minister. If we have any surplus of cidents, the circumstances that gradually insympathy to bestow, let it all be freely given to creased the visible importance of the new revelation, the places with which the birth of the new belief are memorably associated, the long line of individuals connected with the progress of the spiritual movement, are furnished with loving care on these broad and attractive pages, and all together make up a company of features, actions and persons into which those who desire a more intelligent acquaintance with the development and growth of modern Spiritualism will desire to he introduced.

Mrs. Hardinge pens her narrative and extracts her evidences for presentation with the easy familiarity of one who is engaged on her own private journal, yet with that firmness of intellectual tone which becomes one who feels that he has a statement of world-wide importance to make. Her very dedication of her completed work has a Like other men in other situations, they ought high solemnity that instinctively awes one in the to be aware, and if not they should be made perusal. She acknowledges that this work is but a brief, fragmentary, and most imperfect record of the divine ministration, wise and mighty beings, beneficent and powerful spirits; in which confession she cannot but be heartily joined by those who go through this noble history of the work of such pure spirits in her company. We are not intending to recapitulate the contents of her rare volume, which is a perfect repository, an encyclopedia of facts illustrating her theme at every stage of its development. That is botter conveyed in its advertisement, and nowhere so well as on the pages of the book itself. From her description of "The First Spiritual Telegraph" to the "Colebration of the Twentieth Anniversary of the Rochester Knockings," she traverses ground which it was full time to go over again in retrospect and by record for the preservation of its momentous experience.

This book sketches the scenes of the earliest public investigations of the phenomena; lets the eager reader into the story of Spiritualism as developed in New York City and State; takes up the thread and follows its course into the Eastern States; hesitates not at the nonsense, charlatanry, delusions and humbugs which false and designvocative of a laxity of principle in social life. The ling persons sought to fasten to the great popular movement; follows out the course of the growth into the Middle and Western and Southern States, making her narrative racy with incidents, anecdotes, and verifications as she proceeds; pursues the subject as it begins to awaken popular interest in the Territories, in California, in Canada, Central and South America; and makes a most impressive picture of its active operation as a new power while the great civil war was raging from one end of the continent to the other. This is the outline of her task; but no one can get an adequate idea of its real character except from its careful perusal and serious reflection. This is precisely what we enjoin upon all our readers and friends, that they may be at no loss to know what has been done, when, how and wherefore, to advance Spiritualism in two decades from an infant manifestation to a full-grown, accepted and irresistible power everywhere, ready to confer blessings on all those who ask for the interposition of its offices.

Mr. Kneeland and the Investigator.

Bro. Seaver, of the Investigator, do n't like the idea of Father Kneeland calling to see us instead of him. Our worthy brother, in his extreme sensitiveness, repeats almost verbatim what he said in his paper nearly two years ago, viz.:

"One would naturally suppose, it seems to us, that as Abner Kneeland founded the Investigator, and was personally acquainted with its proprie-tor and editor, his spirit would come to this office, instead of going to the Banner of Light people whom he never knew."

As we before replied, we now reiterate, Bro. Seaver's assertion to the contrary, that we were "personally acquainted" with Abner Kneeland before he left earth; hence he would be just as likely to visit us as our cotemporary. Under existing circumstances, however, it is very natural that he should prefer to call upon us in preference, for the simple reason that we, having established intercommunication between the mundane and supra-mundane spheres of life, our friend can approach us; whereas, our esteemed brothers just below us on Washington street—who, hy the way, should be amply patronized by Spiritualists as well as skeptics-persist in cutting the wires, and then wondering why Bro. Kneeland don't visit the Investigator office! Perhaps Bro. Kneeland will answer our cotemporary for himself. We fully coincide with Bro. Seaver that Abuer is remiss in not alluding to the paper with which he was connected for so many years. We hope this notice will jog his memory.

At the Table Again.

That martinet in grammar-The Round Tablelovels its blunderbuss of wit at the Banner of Light, because the latter does not invariably write" mediums" media. We would be happy to write even that the Round Table is not the medium affair for a journal which it has of late become, if we could do so with truth, for the sake of pleasing a critic of so censorious a quality. But we are under obligations to atter the truth such as the Round Table may not yet appreciate, and must therefore withhold the compliment, for the sake of the obstructing consistency. But while on the subject of grammar, and the Round Table editor having paused from his fishing excursions and other elegant diversions long enough to dispense his superior scholastic knowledge with such a wantonness of liberality-we make bold to tell that individual, looking at his frown and ferule all the while that when he says the word medium "is not an adjective, neuter, masculine, or feminine," he is as ignorant of his grammar as he supposes everybody else to be. Medium is a neuter adjective as much as a noun, and we advise our selfelected critic to chew at its root till be extracts the meaning from it. His advice that we should let adjectives alone, and go among "substantives," we shall be very glad to follow as soon as we conversation, during which Indian affirs were conclude to leave his own company, and that we propose to do now.

Mrs. Wilcoxson in Texas.

In a note to us, remitting a subscription to the Banner of Light, Mrs. M. J. Wilcoxson, the lectur-

er, writes from Brenham as follows: "I am quite husy here, and getting good audiences; much excitement and discussion going on; usual hostility of Orthodox clergy; a pioneer field, but rich in promise for the future. Many promisers are attantion have an experience are looking out rich in promise for the future. Many promi-nent statesmen here, as everywhere, are looking to our heavenly cause for the true principles of reconstruction. Shall have plenty to do for the entire season; calls coming in constantly; in the heart of the finest cotton region, and country fast filling up from all sections."

Woman's Suffrage Convention

Met in Washington, D. C., Jan. 18th, being the second annual assembling of the Association. A large number of delegates were present. Mrs. Elizabeth Cady Stanton addressed the audience, stating the object of the Convention, which, she said, had assembled to discuss the question of giving to women the right of franchise. Congress had already enfranchised all the men in the country, whether natives of China, Alaska or any other country, and it was fitting that the women should assemble and perfect their arrangements | James liableth, one; J. E. MacArthur, one; Mrs. to ask that a 16th amendment be added to the Constitution of the United States. She predicted | nold, two; A. Denison, one; F. G. Boylan, one; that woman suffrage would be the great question at issue in 1872, and that if the Republican members of Congress did not hurry up and endorse it the Democratic party would step in and deprive them of all the glory. Phobe Cozzens, of St. Louis, asserted that the West had set the ball in motion, and would not rest until the East had come into line. Senator Pomeroy made a short speech, taking ground that as woman was amenable before the law, she was therefore fully qualified to vote. Letters were read endorsing the movement from John Stuart Mill of England, Robert Purvis of Philadelphia, Sinclair Toucey of

New York, and John W. Scovil of New Jersey. Miss Susan B. Authony submitted a series of remlutions, asking the Forty-first Congress to sulmit a 16th amendment to the Constitution profibiting disfranchisement on account of sex, and o strike out the worl " male" governing the Distict of Columbia, and to disenfranchise the womn of Utah as a safe, sure and swift means to ablish polygamy; also to provide that women shalrecoive the same pay as men for services renered the Government.

Adresses were delivered by Mrs. Gage of New Yok, and Mrs. Edson of District of Columbia, in adocacy of the enfranchisement of the women of theountry. In the evening Hon. James M. Scovil oNew Jersey, and II. Withur of New York, delered addresses. The meeting was to continue weral days. The hall was crowded, and great forest is manifested in the deliberations of the onvention.

The Paris Troubles.

The murder of a Paris journalist by one of the Bonapartes stirs bad blood very deeply, and threatens to prove a most unfortunate occurrence for the Napoleonic rule. Just at the time when the Imperor was making ready to launch his government reforms on the public attention for its approval, and at the critical moment when it would seem as if he had all he could do to repress the tendency to violence manifested by the radical wing of the Legislative Body, a consin, though not in the line of succession, precipitates the trouble by suddenly killing one of the editorial staff of Rbchefort, the sensational Paris journalist, and plunging the capital into the profoundest state of excitement. It so hadly complicates the situation that Napoleon cannot but be almost at an entire loss to know how to proceed with prudence and yet with effect. He must do the latter, in fact, in order to do the former. The criminal Prince has been handed over to the High Court of Justice, from which there is no appeal, and, in any case, the existing state of the popular mind will make it necessary that at least rome punishment shall be meted out to him, if found guilty. As for Rochefort himself, he is making the most of his opportunity, both as a member of the Legislative Body and a journalist. There is a strong movement toward open revolution.

Dr. L. K. Coonley.

This gentleman has of late been speaking in various parts of our State with good success for the last three months. On Sunday, Jan. 21, notwithstanding the storm, he snoke at Stoneham in the afternoon, and at the same place on the afternoon and evening of Jan. 9th. The Children's Lycoum there he found in a good working condition. Jan. 16th and 23 l he spoke at Cambridgeport to good acceptance. The Lyceum there is in fine order, and the officers seem to be favorites with the pupils.

The doctor introduces a new feature as he addresses those of older growth, viz: wherever there is a Lyceum he endeavors to obtain two or three little ones from it to speak both before and after the lecture, thus encouraging the organization by giving it the attention of the parents, which is the great point in all our progressive children's schools. Dr. Coonley is well known as a highly successful healing medium, as well as spiritual lecturer. He will speak in Newburyport, Mass. Jan. 30th, and in Stoughton Foh, 6th, and then designs to return to his home in New Jersey.

How Much Better?

We should like to be told, but told honestly-if it were possible to eligit such interesting information-how many families in any community are happier by the thought that its head is a professing church member. Now if the cases where that fact causes not a jot more of pleasure are numerous enough to outvote the accepted belief on that subject, it is evident that for a man to be a church member is no necessary proof that he is a better husband and father. The query is, whether men who profess religion, as required in the churches, carry their religion into their households. For if they are cross, tyrannical and unpleasant there they are irreligious in toto, whatever the amount of their professions. The home is the hest test. Follow a church professor into his daily business. and from that into his family, after the business is done, and in too, too many instances we are well satisfied that those who ought but to confide in him the more for his profession, are driven from his company by fear or some other feeling, not generally supposed to be born of the religion of

The Revolution.

The Revolution has entered upon its fifth volume with new vigor, and promises effective work; and, judging from its list of writers, it will do it well. It is edited by that noble woman, Mrs. Elizabeth Cady Stanton, and owned by Susan B. Authouy. Among its contributors, which number a score and a half, we notice the names of Paulina Wright Davis, Anna E. Dickenson, I. Beecher Hooker, H. Beecher Stowe, Alice and Phase Cary, Olive Logan, Charlotte B. Wilbour, &c. Alice Cary's fine story, "The Born Thrall," commenced with the new volume. The Revolution plants its standard squarely on the following platform:

" On the idea taught by the creeds, codes and customs of the world, that woman was made for man—his toy, drudge, subject, or even more com-panion—we declare war to the death, and pro-claim the higher truth that, like man, she was created by God for INDIVIDUAL MORAL RESPON-SIBILITY and progress here and forever, and that the physical conditions of her earthly life are not to be taken as a limitation of the evidence of the Divice intention respecting her as an immortal

Read our "Phenomenal" department this wook. The manifestations detailed are of an extraordinary nature.

AND THE RESERVE

Another Good Week's Work.

Since our last issue, our old patrons whose names we give below, have obtained one hundred and one new subscribers to the Banner of Light. Thanks, friends, for your generous efforts in behalf of the Banner. G. B. Dutton sent ten new names; Jno. Holton, four; Mrs. M. Ross, one; Miss E. M. Currier, one; James R. White, one; J. Cook, one; H. Moore, one; H. C. Lumbert, one; E. A. Marsh, one; Chas. H. Peterson, one; H. Bussey, one; E. B. Holden, two; F. Howard, one; E. Fernald, one; L. H. Andrews, one; G. W. Hawkins, one; R. Ar-H. Barnum, one; Mrs. S. J. Coan, one; M. W. Cobb, two; Ansel Holway, one; Daniel Gano, one; T. J. Carter, one; Jacob Bushong, two; J. McKinney, two; Wm. Beurimo, one; Mrs. E. Brown, one; D. Pease, one; Chas, Doe, one; J. Vaughn, one; Mary H. Cole, one; C. H. Corwin, one; Jesse Matteson, one; Alex. Marshall, one; L. L. Lynes, one; R. B. Brown, one; Thos. Wentworth, one; S. W. Hastings, one: Capt. Geo. London, one: James W. Underhill, one; H. Sargent, one; M. C. Howe, one; Geo. H. Simons, one; E. Gregory, one; P. B. Small, one; J. F. Huntington, one; Mrs. A. M. Hull, one; A. Langley, one; D. Whittennyer. one; S. Chamberlain, one; L. Hutchinson, one; A. Wood, one; A. E. Carpenter, one; Rachel E. Jones, one; Dr. E. Crowell, one; A. A. Spaulding, one; Clara D. Hawley, one; C. E. E. Mosher, one; Geo. Pratt, two; R. J. Cole, one; T. C. Howe, one Amos Sanders, one; J. W. Elliott, one; Jesse Winans; three; I. H. Smith, one; Dr. T. D. Brackett, one; M. J. Wilcoxson, one; W. L. Ryder, one; R. P. Tod, one; Wm. H. Smith, one; Wm. Sar gent, one; F. W. Smith, one; Hannah Dingee one; L. J. Fuller, one; O. Sweet, one; E. M. Mil-

St. Louis Children's Lycoum.

This Lyceum, already one of the best in the country, has just entered upon its fifth year with renewed energy. Sidney B. Fairchild has been elected Conductor. On assuming the position, he

"I yield to no one in hearty love for the cause I believe it to be a noble one, and that it benefits all who earnestly labor for it. I shall certainly do what I can for the Lyceum, to develop its strength, to add to its attractions, and to make it a power in this community. If I am sustained and supported with enthusiasm by you, as I no doubt shall be, I confidently believe, though I make no prediction, that during the year 1870 we will see a constant and gratifying improvement in the St. Louis Progressive Lycene." in the St. Louis Progressive Lyceum.

He appears to be the "right man in the right

place.' The Convention-Day Journal, speaking of the

success of the Lyceum, says: "From the beginning it has had a few friends as 'true as steel,' and to the persistent, untiring, and never despairing efforts of these few (men, women, and children) it owes its present life and prospects. Although it is now independent, with a hall of its own, with a full corps of officers and leaders, and an attendance of children gratifying to look upon, it does not intend to rest trouble. upon, it does not intend to rest from its it cannot afford to do that, and it does not desire to do it. The audience who gather to not desire to do R. The antience who gamer to witness its proceedings every Sunday, are very much interested, or they would not come. Gradually, one by one, they become members, and so we recruit in number."

Music Hall Spiritual Meetings.

Thomas Gales Forster will deliver his second lecture in Music Hall, this city, Sunday afternoon, Jan. 30th. This able and popular lecturer is sure of large and appreciative audiences. We cannot speak of his reception and first lecture, as we go to press before it takes place.

Dr. H. B. Storer, Jan. 16th, gave one of the most interesting discourses of the season. The audience were in close sympathy with him from the start. His theme was, "The nearness of the spirit-world, and the companionship of its inhabitants." All seemed to feel that they had been benefited by listening to his exposition of the subject. We shall print the discourse.

Lower Prices.

They come slowly and reluctantly. But let us all rejoice together that they are coming. It may take more time, and it may take less, to bring them about, but the satisfaction is deep at the certainty of the event. How labor has been crowded down, oppressed, impoverished, during these long years of inordinately high prices! The workman may have thought himself receiving better wages than ever before, but when he came to measure the sum total of his earnings by their nower to purchase for him the commodities of life. he began to realize how far short he was coming of his expectations. Wages have never kept pace with the prices of living, and we trust soon to see them more nearly equalized.

George Peabody.

The final funeral services over the remains of this world-renowned philanthropist, expected to be scienuized about the time when this paper shall have come into the hands of its most distant renders, will instinctively revive the feeling of grateful respect and honor in which the memory of the man is held by his fellow countrymen. No government could do less than that of England has done, in view of what he has himself done for her people. He is to receive testimonials of profound respect from two of the great natious of the globe, the English speaking population of the planet. In their hearts he will forever be kept a sacred name, whose deeds of philanthropy will shine forth the brighter with the passage of time.

Movements of Locturers and Mediums. Dr. Dake is now in Rochester, N. Y., healing, iu

Powers's Building. Mrs. A. P. Brown will speak at Barton Land-

ing, Vt., Jan. 30th, and at Glover, Vt., Feb. 6th. She will lecture week evenings if desired.

Mrs. Emma Hardinge is lecturing in Philadelphia to large audiences, and great interest is created by her grand lectures.

Another Worker Gove Home.

We learn that Mrs. Mary Macomber Wood, the well known trance speaker, passed to spirit life on Friday morning, Jan. 14th, from her residence in Worcester, Mass., after a severe illness of several weeks. Mrs. Wood has been in the lecturing-field over ten years, we believe. During that time she has spoken in New England, New York, Philadelphia, and other places.

Worcester, Mass.

We learn that the Spiritualists of Worcester met Sunday, Jan. 16th, and reorganized, by choosing Mr. O. Griffin, President, Wm. D. Prouty, Secretary, and Mrs. E. A. Dorman, Corresponding Secretary. Meetings are to be held regularly every Sunday. Good speakers are requested to give them a call, and those unengaged to correspond with the Secretary.

London Publications.

The Spiritual Magazine and Human Nature for January, have been received at our office; also the weekly newspaper, Day-Break.

ALL SORTS OF PARAGRAPHS.

The excellent story, "Starving by Inches," which has been running through the Banner for the past four weeks, is finished in this issue. It has given good satisfaction, and the moral it seeks to inculcate in regard to the unequal distribution of profits on labor-producing destitution instead of a comfortable living-will do its work sliently but surely. The same can be said of the position taken in relation to religious matters, freedom of thought, untrammeled by the creeds and dogmas of ecclesiastical power. We shall continue to furnish our readers from time to time with original stories worthy of their

the balance of the course of Sunday afternoon duced to \$2. The meetings will continue to the close of April. Such able lecturers as Mr. Forster, Prof. Denton and Mrs. Emma Hardinge are yet to be heard. The inducement is strong enough, to say nothing of the privilege of helping support such a course of lectures. Tickets can be had at triumph of the sublime apotheosis. the Banner of Light office during the week, and at the hall Sundays.

The reader will find entertaining and instructive original matter on our sixth page. The questions and answers are spicy.

Will Horatio G. Eddy please call at this office? Important documents await him.

CONVENIENT EATING HOUSE,-The dining rooms of the Mesers. Presho, Nos. 10, 12 and 14

chanically the Banner of Light is one of the neatest and most tasky papers that has appeared hefore the public, help printed on extra white heavy paper. But its greatest heauty consists in its literary construction. It must be very interesting to those who accept the Spiritual Philosophy, and also to others who, while not accepting in and also to others who, while not accepting in full all that is presented, yet are really to investi-gate. As there are a great many believers in

The Ecumenical Council has 15,000 spec lators. THE DEPUTY-CLERK - What are they knocking Perhaps that accounts for the potatirot.

Every parent is like a looking-glass for his children to dress themselves by. Therefore, parents should take care to keep the glasses bright and clear, not dull and spotted, as their good ex- house. ample is a rich inheritance for the rising genera-

Mr. Peeblos's name no longer appears in the Universe as editor-in-chief.

Henry Ward Beecher-poor man-refuses an | Court - Nolts Guardian, Dec. 10th. increase of salary.

Sixty families have been made houseless by the terrible tornado which passed over Cave City Station, on the Louisville and Nashville Railroad, on the morning of the 16th inst. Fifty houses were demolished and several people kill-

FREE LOVE-Tobacco chewers on intimate terms with old "sogers."

Thleves have got into the City Hall. It was a hanl of gold.

A color difficult to sen-Blind-man's buff.

A telegram from Rome, Jan. 17th, says over three hundred of the Fathers have refused to sign the netition in favor of infallibility, and many others have returned evasive answers. The onpotition, and assert they are sure of adherents enough to defeat infallibility. Time will tell.

Now that the Can-Can has been suppressed in an excellent quartette. Cincinnati, how do people procure their milk?

Several of the Catholic prelates assembled in Rome having waited upon the Pope to protest against the regulations drawn up for the conduct of the proceedings of the Ecumenical Council they were informed by His Hollness that the members of the council have not the right of discussing the mortis or demerits of these statutes.

Josh Billings says, tis highly important that when a man makes up his mind to bekum a raskel, he shud examine hizself closly, and see if he aint better konstructed for a phool."

A smart thing-Mustard-plaster.

During an alarm of fire in a school-house in Easton, Pa., the scholars all waited till one of their number, a crippled little girl, had got safely out, and then they, with a rush, cleared the room. They had been taught to give the little cripple the precedence every day, and when the hour of peril came they did not forget their duty toward her, but remained perfectly quiet till she was safe. It was a beautiful incident.

Are not chignons hair 'em scare 'em things?

The Arcana of Spiritualism.

Portions of which have appeared in the columns of the American Spiritualist, is to be issued in book form as soon as it can go through the areas. It will make a volume of four hundred pages, and will contain the inspiration and research of fifteen years, almost exclusively devoted to the investigation of spiritual phenomena and science, and will be a condensed system of Spiritual Philosophy.

The Franking Abuse.

It gratifies us to learn that the movement for the abolition of the Congressional franking privilege is fast assuming powerful proportions, and that in a short time not only the people themselves will be sending in their petitions for it, but the several legislatures now in session will be forwarding their resolutions to the same effect, The privilege covers now a great many shameful and costly abuses.

Massachusetts Spiritualist Association. The Executive Committee of this Society will

meet at the Circle Room of the Banner of Light, on Wednesday, Feb. 2d, at three o'clock P. M. A

Gone Home.

From New York City, Nov. 30th, 1869, Mrs. Julia M. Proudit, a member of the Society of Progressive Spiritualists.

When meetings were started at Dodworth Hall, in the autumn of 1862; Mr. Barlow gathered around him a choir of singers, and Mrs. Promitit was one of the number. Her connection with this choir continued through all its vicissitudes until her death. She was one of the original signers of the Constitution of the Society, and for three or four years was a member of its Board of Managers. She was interested in the Children's Progressive Lyceum, and though unable to identify herself with its activities, she contributed generously toward its support. Always oppressed by \$27" Season tickets, with reserved seats, for illness, she still maintained cheerfulness of spirit. and her kindliness of nature drew to her, in the spiritual lectures in Music Hall, have been re- genial bonds of friendship, the kindred hearts of her associates. Rev. Mr. Frothingham gave a most touching and beautiful discourse on the funeral occasion, and the choir, to which she had been so long and pleasantly related, sang her favorite songs, expressive of the solemn joy and

The M. D.'s Owning Up.

The following extract is from a letter written by an eminent physician to another M. D. after visiting the analytic healer, Dr. Dymont C. Dake, and observing blur and bis cures: -

RICHMOND, IND., Oct. 30th, 1809. DEAR DOCTOR AND PRIERD-Found the Doctor well and busy, fully exercising the remarkable powers possessed by him in the healing department. Patients from all classes and professions slock to him for the healing touch. Surely CONVENIENT EATING HOUSE,—The dining rooms of the Mesers Presho, Nos. 10, 12 and 14 and profession stock to him for the healing touch. Surely and truly he is a healer. If he continues, the time is not far distant when the inspiration that moves him will be felt and truly he is a healer. If he continues, the time is not far distant when the inspiration that moves him will be felt or earth; remotest bounds. He is the true roon of earth, and in possession of genuine faith, is full of confidence that they do help in the process of cure. Such faith as he manifelts will take place at the Boston Eink, Tuesday evening.

The "Society for the Prevention of Cruelty to Animals" should, to be consistent, object to the hanging of condemned criminals.

Digby thinks the duty on matches should be rescited—brimstone matches!

Banner of Light,—We call the attention of the readers of the Citizen to the prospectus in another column of the above paper, and exponent of the Spiritual Philosophy. Mechanically the Tanner of Light is one of the neatest and most trivy papers that has appeared before the notice.

A rather singular affair came before the notice.

Spirit-Rapping in Nottingham, Patient from all classes and profession stock to him for the lealing touch. Surely, and truly he is a healer. If he continues, the time is not far distant when the inspiration that moves him will be felt courtly and truly he is a healer. If he continues, the time is not carche in the inspiration that moves him in the healing powers in the inspiration that moves him him to assist, and truly he is a healer. If he continues, the time is not carche in the inspiration that moves him him to district the inspiration that moves him will be felt courtly and truly he is a healer. If he continues, the time is not carche in the inspiration that moves him will be felt courtly and truly he is a healer. If he continues, the time is not actually healer. If he continues, the time is not actually healer. If and truly he is a healer. If he healing posted bounds lim is the

course she should pursue to put an end to the spirit rapping which is continually taking place Spiritualism in this community, we commend the in a neighbor's house. The "knockings," she Banner of Light to their consideration.—Evansville said, were very frequent, and so loud as to disturb Citizen, Wis. and annoy her very much.

APPLICANT-On my mangle, and it makes a

great noise. I stood against the door and saw a movement: and then there was a noise in my THE DEPUTY-CLERK-How long have these

spirit-rappings been going on? APPLICANT-About three weeks,

The Bench directed the police to make inquiries about the matter, and the woman then left the

To Correspondents.

TY We do not read anonymous letters and communica tions. The name and address of the writer are in all cases indispensable, as a guaranty of good faith. We cannot under-take to return or preserve communications that are not used.

A. K., AMERICUS, GA-We are obliged to our Georgis riend for his words of encouragement. Our renders would n' like the Banner in magazine form half as well as they do

Boston Music Hall Spiritual Meetings. Jan. 30th, Lecture by Thomas Gules Forster.

The third course of lectures on the philosophy of Spiritualsm will be continued in Music Hall—the most elegant and

popular assembly room in the city-SUNDAY AFTERNOONS, AT 23 O'GLOCK,

until the close of April (29 weeks), under the management of Lowis B. Wilson, who has made engagements with some of posers of the project intend getting up a counter the ablest inspirational, trance and normal speakers in the locturing field. Thomas Gales Forster will locture Jan. 30 and during February, Prof. William Denton during March. and Mrs. Emma Hardingo during April. Vocal exercises by

> Season ticket, with reserved seat, \$2.00; single mimission, 15 conts. Beason tickets can be obtained at the counter of the Banner of Light Bookstore, 158 Washington street, and at the hall.

Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w.J15.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York, Torms, \$5 and four three-cent stamps.

M. K. CASSIEN will answer scaled letters, at 185 Bank street, Newark, N. J. Terms, \$2,00 and four blue stamps.

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. Money returned when letters are not answered. J22.

MRS. ABBY M. LAFLIS FERRER, Psychometrist. Psychometric readings, \$3.00; Directions in development, \$3.00; Personal directions, \$5,00. Address, Sacramento, Cal.

MRS. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychonicter and Medium, will answer letters (scaled or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three 3 cent stamps. Send for a circular.

CURE FOR COUGH OR COLD - As soon as there is the slightest measiness of the Chest, with dif-ficulty of breathing, or indications of C ugb, take during the day a few Brown's Bronchul Trackes."
Containing demulcent ingredients, they allay
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on Wednesday, Feb. 2d, at three o'clock P. M. A full attendance is expected.

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H. BALLING'S HEROES OF THE REPUBLIC."

OPINIONS OF THE PRESS

OPINIONS OF THE PRESS

II ANSON BALLING'S great painting of the American the large meaning half of the new Agricultural Department the large meaning half of the new Agricultural Department Buildings. The coloscal dimensions ten by fifteen feet, and containing 27 nortraits, the ration classification and finish and universally interesting subject of this incture, which has drawn public attention so whichly in New York, deserves more than casual helter. * * * Bathing went to the field, visiting arms after army officer after officer, ketering each just has present in the midst of war. After more than two years of his patient have the returned, and since that time this picture has been wrought out from the materials thus gathered. * * * Builing has taken advantage of every circumstance to me of these difficulties. Fertunately for him, he could put his portraits on bracelists, and the military continue beatwa shellhant. * National lateling energy, Washington, D. C., Feb. 20, 1869.

The spirited chromo lithograph and engraving "The Be-roes of the Republic," from its ling's celebrated oil painting, is attracting agr at deal of attention. Grain is of course the central figure, and erouped around him are twenty-extend gallast comraces in arms. The original painting is owned by Benona floward, but the chroma is an excellent for single.

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Gely 1, cents, spectmers to relate S, ad SHW to "SEAR SPANGLED BASELE, 'Introduct, S, it by Jan. 28.

"PEE: SEEF S 10 S COMMETS TY

A 18S to secure to the members a borne and employment, a matinal assistation and simport and color attornate size of search of the mental competate for their mutual benefit, both men and women, are invited to send for a speciment opy of The Communical, which is a monthly paper containing the gravital operations of this Community Agrees, ALCANDER LODGILLY, Hoom 18, S, E, course 4th and Chestant streets, St. Louis, Mo.

1w—Jan. 29.

\$1000 PPR VEAR sure made by agents, nais or female, white Wire Collect loss. Chemest And will last a hundred world; only 3 cours per foot, and will last a hundred years. Address the Hidton River Wire (b) 73 William street, New York, or 16 Deathorn street, Chengo, 10 48 - Jun. 22.

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FOR WATCHES.

WINTER."—So Larmer who bought the "HUNTER."—So I writes a tarmer who bought the "HUNTER'S GUIR." Any man or hop on these lots of fin, game and money by having the only reliable hoad that tells how to hun, il b, trap, tan furs, acc., acc. 27 (Chalceady's dd Near 100 pages. Sent by mult to you to only & cents. Send to HUNTER & CO., Publishers, Hinsdale, N. H.: 1w-Jan, 29.

Tw. Jan. 29.

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107 -Jan. 29.

THREE DOCTORS

A WIZARD.

A PEFER treing three M. Is and one hattle of Wizard A. Oil, and one other prescription, my who is he unmarked growing worse all tree time, mostly, he lock was speined's softly Powders, which cuiled her enlayingly bushes, and now he is well and hearly. We also gave the locative Devoces concluttle groundshoulder at the age of two weeks had for concluttle groundshoulder at the age of two weeks had for a vesteday, when it was laken with the Scarlet Fever, for which we gave it the Postice Powders, and the worthing it is putter well "Mines Hartland, Pen Vann. N.Y. in Prof. Sponce)". 9w s - lan 22.

WONDER IN LONDON.

11 HAVE witnessed lately a very worderful cure of Neu-trikla room the administration of year Powders," (Suche's Positive Powder 1" which is could not certainly have believed possible land it not taken place diabet my own eves,"—(C. H. Hodgeon, he hadebory street, Strand, London, Eng., to Prof. Spence.)

ENOUGH FOR THIS TIME.

16 PROBABLY you remember my letter to you of June 1st, etcl ing the condition I was in ar that time, and sassing your advoc. I was troubled with Endargement of the Liver, twenflow of Gall, Celerth, Bromelities, Serona a, mid, in fact, about as complicated a condition of diseases, as you will ever find in the human assistin, and was manthe to do any work. Advertishing six bases of the Positive Powers at douchaft was dealer. and in the bullian system, and was already and a distributing six buxes of the Positive I've ers a d one half a box of the Negatives, I am able to do a g sof smart day's work at sawing and splitting word. I might adverse Kofthe case of my wife, who has used the Powers with equal recess; but I filliak I have said canouch for this time." (II. T. Leonard, Taxiston, Massa, to Prof. Spince.) 2845-380, 21.

SOMETHING NEW!

TWO Million Copies of the Annual SHAKE SPERIAN ALMANA tor 1870 will be given away, and in order that the distribution may be under as rapidly as possible, I should de mit a faver to send, prepaid, ten or fifteen copies to say nerson who will judiciously distribute them in his becauty, one of the features are the Seven Agres of Men's Life, this trated in a masterly manner. Address, DR O. PHELPS BROWN, No. 21 crand aftert, Jersey City, S. J. Jan. 21.—2wis

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A ND the only Progressive Magazine for voung needle in the world. Sublished twice a month. Price \$100 per year. A premium for every subscriber! Mrs. H. F. M. Brown, Editor. E. T. Biackmer, Musical Elitor. Lon H. Kimball, Publisher Address. LYCKUM BANNER, 1313 Madison street, Chicago, Illinois. Photographs of "White Feather."

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Message Department.

Hasn Message in this Department of the Banner or Mrs. d. H. Connut.

wills in an atmortant condition called the trance. These Masage's indicate that epirits carry with them the characteristics of their earth-life to that beyon he-whether for good or will hat these who leave the carth-sphere in an underse offer late, ever teadly progress into a higher condition. We ask the resident in revive no destrone put forth by injurie in these columns that descend compart with his or intraction. har reason. All express as much of truth as they perceive

These Circles are hold at No. 178 Washington Street, Room No. 4, (up stars.) on Monday, Tursday and Thurs-day Afternoons. The Circle Resonwill be open for visitors ner Afternooms. The Circle Resemble is open for spittors at two objects; services commence at precise; three order of each other, after which time no one will be admitted, theats reserved or strangers. Denote he solicited, Mas. Congr. reserves no victors on Mondays, Tuesdays, Westerdays or Thursdays, until after six objects p. M. She

ger no private strings.

227 Donathons of flowers for our Unelestion are solicited.

Invocation.

Almighty and Induite Spirit; they who doth inspire all hearts with revenue, then who art our protector, an ever present power, ready at all times to stecor and to save, then Spirit, who livethin mind, and no less in matter, we bring liveth in mind, and no less in mater, we bring thee this hour, the simple, Limbbe effectings of our lives; we bring the the thought, and feelings, and inspirations, and praises, and aspirations, and devotions of thy children, and in faith we ask thy blessing to rest upon them. We praise thee, oh Lord, for the beautiful smaligh, that makes glorious the earth; we praise thee for all the blessings that come to human life through Na-ture; we praise the for all those greater bless-ings that come to the soil from thine own sacred, holy fount of inspiration; we praise therefor the ings that come to the soil from thine own sacred, holy fount of inspiration; we praise therefor the bright lights of mind that have gided the shores of every age; we praise there for those stars that have shone in the firm ament of, purity; and, oh great God, thouspirit eternal, we praise there for the religious of all time, for that which somes, up from the soul and causes the being to worshin its superior; we praise there for that worship which sives home to all the thou has to make. Oh, then gives honor to all that thou hast made. Oh, thou light our souls, thou divine majesty of being, thou that whispereth to us in the darkness of our Thou that whispereth to us in the darkness of our human despair, an Pfailethuns never) not even in death, oh, we ask that we may be inore constitute of the presence this hour than ever before. Oh, grant that they children, who dwell in the vale of mortality, may feel that they are ever in thy presence, that the spirit world is within them and around them, and the great spirit of all life in ever-present power to protect them. Oh, take away the feer of the darkness, and the danch of an ever-present power to protect them. Oh, take away the fear of the darkness, and the depth of death, our Father, from the human heavy, and clothe the angel of change with garments fair and beautiful. And may thy children behold the angel, for with terror, but with joy, and when the time of change comes, may it be indeed a joyful sound; may the vokee of the angel be like glad tillings achieve them from a world of darkness. tidings calling them from a world of darkness to a world of light. Our Father, may thy kingdom come specially to each heart this hour. and may thy will be done by thy children in all holy deeds, in all holy thoughts, for thine is the glory, and the power, today, and forever. Amen.

Questions and Answers.

Control Ling Spinir -- If you have querie-, Mr. Chairman, I will answer them. OURS.—By C. N. K.: In the Basses of Eight of date, I think, Nov. 5th, on the Message page, ap-peared a communication which veger inquirer also heard when given through the nectium about four weeks previous, purporting to come from Mr. Gilleft, in the nature of a warning, addressed to his son. In that communication it is stated that a band of spirits had been readily instrumental, by their inspirations to the sen, in securing to him the success of all his business enterprises during some years past, but that now they were much grieved and chagrined that the said gentleman, (son,) though a full believer in Spiritualism -content with his worldly success—had ceased to take any interest in Spiritualism, forgetting how much he owed to them, the spirits, and disregardful of their ulterior wishes and designs in his hehalf, and threatening that, should be not change his course, they had it in contemplation to undo what they had done; first take away from him his property, and next, if necessary, destroy or take away his family from his embrace by death. Now, then, the question that occurs to your in-quirer is: Does such a power exist with one or many spirits, to be exercised over mortals? and will the Father, who holds all in the hollow of his hand, ever permit the exercise of such a power, which in the present case involves the innocent

Ans.—That there is such a power in action in the universe—in this and in all other universes—is a palpable, self-existent fact. It is seen amongst you in your human life. You need not go beyond the boundaries of your human life to find such exhibitions of nower. Spirit beingtsuperior to matter, by virtue of its superfority in power, it holds supreme dominion over matter. It does with supreme dominion over matter. It does with matterns it pleases. Spirits, those spirits that act through human life, and after death through the spirit form, are but agents, parts, portions of the divine, area all spirit Father, therefore whatever spirit does, God our Father does, or suffers to be done, at least. I believe in the entire strepremacy of that power over matter. I believe, also, that it is absolutely impossible for us, with our fulled wisdom to always determine whether our finite wisdom to always, determine whether an act is right or wrong. To us it may be very wrong, because measured by our finite senses, but to the great Infinite Spirit it may be altogether right, because measured by infinite wisdom. Have spirits the power to give wealth? Lanswer, yes, Have they the power to take it away? I answer, yes. Have they the power to take part and action in taking what you call human life? I answer, yes. You will doubtless ask, who giveth them the power? I can but answer, God giveth, and he

-Is Prof. Denton's theory in regard to the origin and antiquity of man, correct?

ment? In the Banner of Light for Nov. 6, 1809, A. J. Davis makes a statement in his answer to Thomas Carlyle, that "the holding of circles for purposes beyond a sensions demonstration of immortality is weakening to the nerves and judgment." A. J. Davis is justly considered good authority on spiritual matters; and yet, there is the oxample of the Bomer circle, and many others, that seem to sanction their continued use for "accumulated manifestations," as well as for develop-ment. Will the intelligence please tell us, through the Banner of Light, under what circumstances the holding of circles can be "weakening to the nerves and judgment?"

A.—So far as the mediums employed are con-cerned, that which refers to the nerves is very correct; for the intense abnormal friction, that is, during the control of a foreign spirit, constantly playing upon the nervous system of the medium. must, of necessity, produce weakness, nervous disturbance, and all the various ills that arise from an over-excited nervous system. The judgment of the subject can by no means be affected, because it is nor used; it remains in a quiet state, while the abnormal spirit uses its faculties. Mr. Davis may be, and is, very good authority, but by no means the highest.

CONTROLLING SPIRIT. I am requested to state that at the close of this scance, should there be time, the young Indian spirit, "Prairie Flower," will read a selection from Willis's Sacred Poems. Nov. 25.

Francis Hill Weir.

Well, it seems I am wanted here. Francis Hill Weir. What's the trouble? [A gentleman in California writes us that he can find no such place California writes us that he can find no such place as K street in San Francisco.] Well, I will explain. Were you the chairman when I was here? [I am not sure.] I do n't think I 've met you before. Perhaps I have. A short time ago—two, hardly three days ago—I was informed that there was some mistake about my message. "Ah," I said, "what is it?" So they told me. I said I never said it. The reply was, "Oh, yes, you must have said it, because there it is, in print." But, really, I never did say it. Well, then, I went to work to hunt up the chairman on our side—for

appealed to him. He said, "Yes; you did make such a statement," and wenton to say he remembered under what circumstances it was made. "You were just upon the point of leaving, when the chairman asked you a question with regard to the place, the locality. You rallied your forces and gave an answer;" which I have no recollection of at all—none at all. Nor could I be that will do. He see that, and then he will wait to see what I say. [Will be get the paper] Oh, he take that.

Nov. 20

O.—Is not the faculty of secretiveness a common the faculty of secretiveness a common transfer to self-shness?

A.—No; it may be very nearly related to self-shness, but is by no means a form of self-shness, before you publish? [Same four or tive weeks], but we publish your name in the next issue.] Oh, that will do. He see that, and then he will wait to see what I say. [Will be get the paper] Oh, he take that.

Nov. 20

Q.—Is not the faculty of secretiveness a common to self-shness?

A.—No; it may be very nearly related to self-shness, but is by no means a form of self-shness, but is by no means a form of self-shness, turnoil and self-defence, as in the earth-life?

A.—For a time it is, till the spirit has outgrown to see what I say. [Will be get the paper] Oh, he take that.

Nov. 20

Q.—Shall we, who have been born into this earth-life, ever find another home than this sphere? thon, after they had given what they desire to give; but if you were not sure, then refrain from it, because if you questioned they would rally, nine thus out of ten, and give you same kind of answer, which might be right or might be wrong. Well, as soon as I was assured what kind of an answer I had given in my semi-mortal state, I set to work to right it, I obtained permission to come lete, to day.

It same to grandfather and grandfather and grandfather and a grant believe.

and halt the other side, as best I could. Now you understand how the case stands with me, do you? Have I made it clear? [Yes; but they cannot find out that you were killed there.] Oh, that is another thing. That is for them to find out. I found it out long ago. I didn't say that I was killed there. I received my death wound there, sire, and went on very outek. I assure you.

the re, and went on very quick, I assure you.

If there's anything else comes up, let me know, and I will be on hand to rectify all mistakes, Good day, sir.

Nov. 25.

Lydia Fisher.

[Do you see any one you know?] I think—I know—I know—Is if Mr. Sawyer? [Yes.] A leach[Mr. Sawyer, —Yes.] Will you tell me your name?]

[Mr. Sawyer, —Yes.] Will you tell me your name?]

[Sew York. Good day, sir. How soon do you publish? [In the next issue we announce your name.]

And the message in regular order? All right. Good day, sir. Samuel Harper. Nov. 29.

[Mr. Sawyer, —Yes. Will you tell me your name?]

SPIRIT-Lydia Fisher. Do you remember me? [Mir. SAWYIII-Oh, yes indeed. How long have you been in the spirit world?]

Spinit-I've been here many years. Oh, how

MR. SAWYER—Is Helen with you.]
SPIRIT—No. I come to send a few thoughts to mother. I want her to know I can return. I am very, very anxious for her to know something of this beautiful philosophy; for soon in the order of nature she must come, and I want her to know I want her to have some idea of the place she is coming to. On dear, there mother! tell her I still watch over her, still love her, and every from her to me reaches me, every thought she gives me. Good by. You won't for-

[MR, SAWVER-No, indeed.] SERRED on't write. Let it go this way.

Nellie French.

I want to come here to tell my mother that prefty soon I am going to try and bring her some real flowers, so she can have them preserved, to keep, to remember me by. I am Nellie French.

It n't you know me ' [Yes] I've got beautiful flowers where I live, but they are not cartiful right? [Yes.] Good day, sir. Nov. 29.

Elizabeth Perkins.

Elizabeth Perkins.

Elizabeth Perkins is my name. I was born in Portsmouth, N. II; died in Buffalo, N. Y. I have many things to say to my friends which would convince them of the truth of my return. In the last letter I over wrote to my friends is

going to read. Good by. Nobody told me to have my message printed and ker than the rest, so I can't have it, can I all [No, dear, you will have to wait your turn 1

scance conducted by Cardinal Cheverus; letters answered by I. Judd Pardee.

Invocation.

Invocation.

Then Great Spirit, whose children we are, we come to thee with our needs, for it is ours to ask, and thine to give. We pray thee for wisdom and strength with which to overcome the coil that meets us wherever we go. We pray thee for love which shall-overcome all hatred. We pray thee, our Father, to bestow upon us that strength of sidrit which shall successfully carry us through all mental and moral darkness. We pray thee that the lamp of truth may never burn dimly with us, and may we ever he ready to do right. May we be strong in the way of right, and weak in the way of wrong. Thy holy scriptures in nature are way of viong. Thy holy scriptures in nature are open for us to read, that we may understind thee and ourselves, but oh, Spirit, Father, we are ignorant and we do not always understand. cand thy holy writings, therefore give us wisdom, Thy blessings we know are about us on every hard, yet we do not always understand them. We sometimes murmur when thou art blessing us. And, ob, our Father, give us to know more of thee and thy law, so that we may minimum less and praise thee more. We do praise thee for life, with is glorious lights and shados. We do praise thee for the gift of moral excellence that is seen here and there, in the earth and in spirit-life. We praise thee for all these lights that gild the highway of the soul, and make it beautiful, and we praise thee also for those clouds that come, we be-lieve, by thy will, that we may grow strong, that we may learn of thee. Our Father, when shadwe may learn of then. Our Father, when shad-ows fall upon us, may we be strong in the knowl-edge of thy presence, and when we are called upon to add those who are deep in the shadow, upon whose spirit darkness has closed thick and black, oh may we be enabled to lead them gently out of darkness into light, giving them of our strength as thou hast given it to us. Hear thou our prayer, and grant that the kingdom may come to all souts, and thy will be done by each one of thy children, here and thereafter. Amon.

Questions and Answers.

Oves -The Hanner of Light for Oct. 24, 1869 contained the following:

contained the following:

"Ques — A correspondent from Middleboro," Mass, writes:

"In the Banner of Light, of July 17th, 1869, there is a communication from one Samuel Warren, of this town, Killed in the battle of the Wilderness. Now we have questioned the families by that name, and have also carefully examined the town record, with the assistance of the town clerk; we have found recorded names of all soldiers, where they died, were buried, &c., but have not discovered any by that name. Will you please question the spirit, or lay this letter on the table at the next public circle?"

ANS—Samuel Warren is present, and declares that Middlebore's his native place; that he callsted in lowa, and, went from that State, but was told on coming here he must give the place of his nativity."

The answer being received, renewed inquiries

The answer being received, renewed inquiries were made by the family in question, but they can get no satisfactory evidence that such a person ever lived in that town. The Warren family is well known there, but no one of that name The inquirers feel very much aggrieved at the answer of the spirit; and wish a more satisfactory

Ass.-Really, I do not see what more satisfactory answer could be given. It is plain and comprehensive, and I believe truthful.

Q.-They cannot find his name on the town records.

A.—I will call for the spirit ngain. Perhaps you can elicit more information.

Q.—Have we good reason to believe that the soul of man will live in a state of conscious exist-

ence forever. A.—Yes, to my mind we have.
Q.—What one book out of all that have been written on the subject of Spiritualism, would you advise one to read who wants to have the slinple truth placed before his mind with scientific accuracy, devoid of purilities on the one hand, and

of incomprehensible mysteries on the other?
A.—It is very hard to select. There are many works which would give valuable information in this direction. Perhaps the one recently published by J. M. Peebles, entitled, "Seers of the Ages," would be as good as any. Nov. 29.

Henry Soule.

Well, moneieur, I have been trying to come this way one month and more. I have one brother in New York, and I want to go to him. My own name is Heary Soule. His name is Joseph Soule. I was in business in Havana. The disrupted state of the country there, made me leave. I come to this country, I took sick and I died. I was thinkwork to hunt up the chairman on our side—for ing soon I must go back to Cuba, because I have than under the relations to some on our side corresponding to yours; things there what was of value to me. I believed are never safe the one to take care of us, see that we do all right. I in this coming back. I seen something in my

but if you were not sure, then refrain from it, because if you questioned they would rally, nine times out of ten, and give you same kind of answer, which might be right or might be wrong. Well, as soon as I was "assured what kind of an answer I had given in my semi-mertal state, I set to work to right it, I obtained permission to come here, to day.

It seems that, by your record, I was made to say, and did say, of course, that I was killed at La Bella Union, in San Francisco, on K street. I was killed at La Bella Union, in San Francisco, on K street. I was killed at La Bella Union, in San Francisco, on K street. I was killed at La Bella Union, in San Francisco, on K street. I was killed at La Bella Union, in San Francisco, on K street. I was killed at La Bella Union, in San Francisco, on K street. I want to tell them that I do live, and that they will live, too. I want them to find some way that Fred and I can come to them to convince them that there is a life after death. We do not expect to do it here. I do not, at any rate, because this is not the place. I want to go to them and talk just as I do to you. [You want them to yist some good medium through whom and half the other side, as best I could. Now you understand how the cases stands with me, do you?

Have I made it clear? [Yes; but they cannot

Samuel Harper.

Say that I am well, happy, alive, and ready to communicate with my friends in New York and elsewhere. I prefer the medium, Mr. Fostor, of New York. Good day, sir. How soon do you pub-

I am here simply to say if the members of my family, who are living in Boston, will give me the rainly, who are living in loston, whi give me the privilege of communicating privately with them. I will give them information that will be of great service to them just at this time. Benjamin Merrill, my name. I have been gone over twenty years, and it seems rather strange—this speaking does to me.

William Cartwright.

I have a wife and a son and daughter in Cambridgeport, Mass., and I am auxious to reach them. My name, William Cart wright. I have been gone a little less than four years; went away of fever. I was a carpenter by trade when hero.
I have a good deal to say, but it would be of such
a nature it had better not be said in this public way, because my family might object to it. So I thought I would come here and call their attention to the fact that I could come, and leave it for

Elizabeth Perkins is my name. I was born in Portsmouth, N. H.; died in Buffalo, N. Y. I have many things to say to my friends which would convince them of the truth of my roturn. In the last letter I ever wrote to my friends in New Hampshire, I said, "I don't know when I shall ever come that way. I sometimes think I shall never come in the body." Well, I never did. I seemed to have a vague impression that I was going to die soon, and that I never should see my triends there again. I died in the Baptist faith; friends there again. I died in the Baptist faith; but I think were I to live on the earth again, I should take all I could find in all religious, and should take all I could find in all religions, and pin my faith upon none. Say that I have my father and mother, brothers and sisters here, and that they are all happy and satisfied with the life that is theirs here. Say that Aunt Betsey Soward is as happy a spirit as you ever need to see, and never weary of rejoicing over the change. Now what I want is that my friends may find some way that I may come to them and talk. [Visit some good medium where you can control.] Yes, sir. Nov. 29.

Scance conducted by Theodoro Parker; letters answered by L. Judd Pardee.

Invocation. Invocation.

From the tearful face and clouded brow of our Mother Nature (it was raining at the time) we would look toward thee, our Father God, who art all spirit, seeking to worship thee in spirit and in truth. We are glad, oh our Father, that our labors did not end at death; that in the new life we hear thy voice saying unto us, "Go forth and preach my gospel to my sons and my daughters over where." Oh, Spirit, Father, infinite and perfect, we would not murmur at thy way, for we believe they does by the times well. And we do believe thou doeth all things well. And we do ask that we may have more wisdom to understand thy way, and to know wherefore then dost sometimes cloud our way and make our path so dark that scarce a star beams over us. We would be wise, oh, Spirit Eternal, in all those things that pertain to our spiritual good, and when the way is the darkest may we have the most faith in thee. May we over feel secure in thy presence, in thy guiding hand, in the power that their dost throw around us. Oh, grant that we may be enabled to heal those who are morally sick. May we give sight to those who are mortally blind, and hearing to those who hear not believe thou doeth all things well. And we do tally blind, and hearing to those who hear not the sweet sounds from the other life. And if thou dost crown us with thorns, give us strength and grace, oh, Lord, to say, "It is well! we are satisfied!" We pray thee, our Father, that whatever crosses we are called to bear, we may bear them well; and, however many calvaries we may be called to mount, unty we go forth uncomplaining the satisfied to cheek the will. And he done the , satisfied to obey the will. And in doing thy ill, our Father, may thy kingdom come to us and thy holy presence be near in our souls, sween ng the dark chambers of our being by thine owi ight of truth. Amen. Nov. 30, light of truth. Amen.

Questions and Answers.

Ques.—What is harmony?
Ans.—Peace—inward and outward peace.
Q—Is there perfect freedom in spirit-life to the human will in the pursuit of happiness?
A.—There is larger freedom in spirit-life given

to the human will than is given to it hero. I cannot say that it is perfect, but so far as we pursue happiness legitimately and lawfully in the spiritworld, we are not interfered with. But if we in-fringe upon the law of another in seeking our wn happiness, the sword of justice immediately

alls upon us.

Q.—In spirit-life are the victims of inharmonious circumstances subject to the selfish and ma-licious machinations of other spirits, as we are in earth-life?

-It takes time and circumstances for spirits A.—It takes the and circumstances for spirits to outgrow the conditions that have become at-tached to their during their passage through the earth-life. Therefore, during that time, those who come in contact with such must feel the inharmoy that passes from them. Such inharmony lequivalent to that known to you here in the earth-

Q.—There is ample scope for the exercise of all our faculties in spirit-life, so we are told; but is there scope for the exercise of the craft of the politician, the malice and control of the tyrant, and the ambition of a Nerxes or Napoleon?

A.—Yes, there is liberty in all those several directions; but here, in the spirit-world, spirits are ery soon educated to know that whenever they injure another they injure themselves correspond-ingly. Whatever they do that is detrimental to the happiness of another, is correspondingly detrimental to their happiness. So they very soon learn to be careful in all their doings toward their fellow creatures.
Q.—Does this result immediately?

A.—Very soon; for education begins at birth there, as physical education begins at physical birth hero.

-Does the law of "might makes right" prevail to any extent in spirit-life?

A.—The law of right is better understood in the spirit-world than here, and spirits are more desirous of acting under the rule of the law of right than under the rule of the law of might, for they are never safe there.—It may turn and rend them

earth-home?
A.—So far as this material life is concerned,

you will outgrow them; but there are spiritual attractions that it is hard to go beyond.

Q.—Do spirits who have passed away within a

year or two have power to communicate with those who passed away thousands of years ago?

A.—They have.
Q.—Why is it that some can see spirits while in their mortal bodies, and others cannot?
A.—Some are so chemically organized that under certain chemical conditions they can see spirits, or the clothing that covers the spirit—not the spirit. It is simply a chemical difference that exists between human bodies.

Q.—Is that clothing made up of chemical particles of matter?

A.—Yes, it is.
Q.—Is the spirit itself matter?
A.—So etherealized as not to be, under any circumstances, apparent to human senses.
Q.—Can this spirit body be seen with our nat-

ural eyes, or in a different way?

A.—No man, woman, or child hath ever seen a spirit at any time, or under any circumstances.

They have only seen the outer covering of the part of the party of the genteman? I don't know what to give. [Did you go to school there?] Not much; I was sick; my mother taught me. [Do you remember what street you lived on?] No, sir; I remember how I burned my blue dress and could n't be buried in it; it was the best one I had, too. My mother's name was Charlotte, and my father's name was George. I got a brother George. [What was your father's occupation there?] He learned the pump-maker's trade. [Did he work at it in San Francisco?] I suppose he did: I do n't know corpamp-maker's trade. [Did he work at it in San Francisco?] I suppose he did; I do n't know cer-tainly. My mother was a teacher before she knew father. It's a great big world, is n't it? Oh! I've been ever so far since I died—I've been away, away over the water. [Where?] I've been to England. [What could you see there?] Oh! I see a great many things—a great many Oh! I see a great many things—a great many things; I wentthere to see the great races, and there was a great many people there, and spirits too. [Who took you there?] My Uncle Charlie, [Charlie Austin?] No; Uncle Charlie is my mother's brother. If you want me again you will call for me, won't you? [Yes; but the gentleman may get something to satisfy him from what you have given this time I. Now 30. what you have given this time.]

George Clark.

[How do you do?] I am well. I was sick, though. [When?] Before I went where I live now, I was sick—I was awful sick, too. George Clark, that's my name. [Where did you live?] In lioston. Nine years old. I lived in East Boston once, and then we come over here. Do you know where Clark street is? That's the same as my name. [Does it lead from Hanover?] Yes, sir—way down there past the meeting-house. I could go and show you if you would let me Yes, sir—way down there has the meeting-house, a could go and show you if you would let me. [We will dispense with that to-day.] Is it rainy? [It has been raining.] It rained the day I went—rained awfully. I did n't get wet, though. When my guardian spirit was going to take me out. I said, "We will get wet." He said, "No we won't; we are waterproof." And we were.

Mother has an awful hard time here in this world, and I want to cheer her up so she won't.

world, and I want to cheer her up, so she won't feel so bad. It's an awful thing not to have money enough; don't you know it is? [It is, indeed.] She can't have anything she wants to.
But I want to tell her when she gots through and
comes where I live she will have such nice things, comes where I live she will have such mee things, and won't have to be asking anybody for them. They are all got for her, because God knows just what she wants, and they will be all here for her. Things she don't have here, and things she wants she will have where I am. You tell her I did n't and tell her grandmother is sorry she made such a loose will. She wanted me to tell her she is awful sorry she made such a loose will. She wanted me to tell her she is awful sorry she made such a loose will. [Did n't your mother have her share?] No sir, she did your mother have her share? No, sir, she did n't get hardly any. And father drinks sometimes, and I don't want him to. [Can't you help him to abstain?] I can come to him, and if he knows I come, and if he knows it makes me unhappy, he won't do it—I know he won't—and I want him to know I do, and it makes me feel very bad, and I want him to stop, because if he don't he can't have anything nice when he comes here. He won't earn anything when he comes here. He won't earn anything nice, tell him, won't you? [Certainly.] I am all well here. Nobody ever gets sick here—not the kind of sick what they have before they come. Old Mrs. Davis used to tell mother about this, Old Mrs. Davis used to tell mother about this, and she will know I come, and she will tell her right away—I know she will—and to pay her I will bring her son to her. He was killed in the war. She has wanted him to come awfully, and he never has, but I will just make him come. [Does n't he want to?] He is afraid. I was n't,

Q.—Is not the faculty of secretiveness a form anyway. I shall tell him't aint anything, so he

Margaret Williams.

Shness, but is by no means a form of selfishness, Q.—Is life in the spirit-world a continual strife, turnoil and self-defence, as in the earth-life?

A.—For a time it is, till the spirit has outgrown earthly propensities, outlived them, gone beyond them.

Q.—Shall we, who have been born into this earth-life, ever find another home than this sphere?

A.—It is quite certain that your strongest attractions will be here, so you may infer that your home will be here, so you may infer that your thrown off the mortal body?

A.—Anywhere and everywhere. Wherever there is life, there is the spirit-world—there spirits dwell.

Q.—Do we ever outgrow our attraction for this earth-home?

A.—So far as this material life is concerned, great deal of money does anybody any good in this world, because it bardens the heart and makes them unspiritual all through. If you was always sure they would do good with it, there would be some satisfaction in helping them to get it; but there aint more than one is a thouget it; but there aint more than one is a thousand that would. It makes 'om hard, I left about seven hundred dollars, that was all, and it was found; and I think my relatious better be turning their attention to something else when they call for folks from our life. That's my advice to them, I 've been here most five years, Good-day, sir.

Scance conducted by Theodore Parker; letters answered by L. Judd Pardee.

MESSAGES TO BE PUBLISHED.

Thursday, Dec. 2.—Invocation; Questions and Angers; John Holland, of Roston, to his niece, Catherine Holand; Thomas McCarthy, of South Hoston; James Giood, of Vindra Locks; Lydin Rhodes, of Roston, to Sophin IIII.

Monday. Lice, 6.—Invocation: Questions and Angers; Thomas Williams, of Block Island; Philip Sturgls, of Olionists, La., to his family; Julia Sayles, of Liverpool, Eng., her parents.

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Passed to Spirit-Life:

From East Lee, Mass., Dec. 15th, Caroline E., wife of Watn Strickland, aged 37 years

son Strickland, aged 37 years.

It is with regret that we record the departure of our friend, but it is with pleasure that we remember and refer to her many excellences. Seldom have we become acquainted with one more mild, antable and obliging. Often in my titnerancy have I found shelter, rest and comfort under the hospitable roof of the Eim House, and cannot but pay this tribute of appreciation to its respected landlady. Mrs. Strickland was a Spiritualist, and passed on with the full assurance of her ability to return and communicate; and notwitistanding her family and friends mourn her untimely departure, they for row mass those having no lone. As she sat watching and expecting her summons, the limiter of Light was herefolesished companion; its weekly visits she loved, and sent to the office for the last copy the day preceding her transit.

To this bereaved ones we say, Weep not, but harmonize your solrits, and you will feel her bright presence as the flowers feel the sunshine.

From Morristown, Vt., Dec. 27, Mr. Stillman, Sherwin,

From Morristown, Vt., Dec. 27, Mr. Stillman Sherwin,

aged 62.

A good husband, a kind father and excellent citizen, has been called from the scenes of earth to the more exalted conditions of the spirit-world. Consumption, that fell destroyer of our northern cline, was the disease that liberated his spirit from its attenuated form. A few months before his departure, he was called to part with his only daughter, Emily, who was removed from earth by the same disease. Hoth were firm believers in the heautiful gospel of Spiritualism, and passed away happy in their faith, and in the fall assurance that they should be ever near those they loved on earth.

To whispor words of peace and love, And guide them to their homes above.

Mr. Sierwin leaves a widow and two sous to mourn his

And guine them to their nomes above.

Mr. Sherwin leaves a widow and two sous to mourn his departure. The writer official at the funeral of his body, which was held in the Methodist Church, where a large number assembled to hear the principles of our philosophy enunciated.

JOSEPH. D. STILES.

Morristown, Vt., Jan., 1870. From Boston, Mrs. Hannah C. Huston, aged 65 years and 9

montis.

Through the decline of years she was sustained by the truths of Spiritualism, shared with her by her husband; and now may she he the watchful guardlan over him, and the brothers and sisters and all her kindred, till they meet her again in her spirit home, never to part.

Cambridgeport, Mass., 1870.

RAMUEL GROVER.

(Notices sent to us for insertion in this department will be charged at the rate of teenty cents per line for every line ex ceeding twenty. Those making twenty or under, published gra luitously.]

Pence Convention in Boston.

Pence Convention in Roston.

The Massachusetts Radical Peace Society will hold a meeting at the Melonaon. (Tremout Temple.) on Wednesday, Jan. 26th. (the day preceding the New England Anti-Slavery Convention.) afternoon and evening, commencing at 2 o'clock precisely. Distinguished advocates of reform are expected to address the meeting. All friends interested in the cause are cordially invited to attend.

Rev. Wh. S. Heyward. Secretaries.

MRS. JANE HATCH. Secretaries.

HERNY C. WRIGHT.

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MRS. HARRIET N. GREENE.

MRS. HARRIET N. GREENE.

Paor. Howe's Gramman.—R. Trimble, Spanish Ranch, Cal., writes: Whathas become of Prof. Howe, the grammarian, who taught grammar by an improved method? He informed the readers of the Hanner of Light some time last spring, if I mistake not, that he intended soon to publish a book explaining his method; and some of us have watched amelously for its appearance, but so far in vain. We would like to know if there is any likelihood of the promised book making its appearance soon, or at all.

fice, being asked, "What name?" replied, "My

An Irishman, calling for a letter at the post-of-

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ton, Mass. Miss. 8, 9, 5110 Aug., and evening.
Also, No. 4 Middlesex street, Lowell: Mass., every Tuesday and Wednesday, and on the same evenings.
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Jun. 1.

MICH. ILIMMED AREMSTEAL.

TEST Medium, 551 Washington street. Circles Weshesslay and Runday evenings at 73 and Friday afternoons at 3. Private communications given daily from 10 to 54 o'clock. Jan. 29.—1w*

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SAMUEL GROVER, HEALING MEDIUM, NO. 13 Dix Place (opposite Harvard street). 13w*-Dec. II. MRS. OBED GRIDLEY, Trance and Test Business Medium, 41 Essex street, Boston. 4w*-Dec. 22.

Miscellaneous.

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Aug. 21.-tf.

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DEATH AND ITS EFFECTS

There are three views of death which stand out prominently at the public mind, by one of which most persons are governed in their feelings as they approach it, or as they feel that it approaches them. The first, and most horrible and unnatural, is the Christian or Orthodox view of death; which is, that it was the monster explaybleh God sent upon that and beast as a curse and penalty for the sin of Adam in his disobedience, when he did not know good from evil, and that it is the most terrible and fatal event that can overtake us, if we are not converted to Christianity, and having our hearts changed are prepared to meet our Ged. who sent this curse to bring, us all into his presonce. In view of this terrible belief most persons who have it and are sentenced to be hanged, or shot, or beheaded, get their hearts changed, and prepare as well as they can to meet their God, and, of course, are greatly disappointed at not finding it true, as they were taught that this gate; opens to his presence, "Many other persons, also," who by sickness or otherwise feel and fear the approach of death, become penitent and confess all the sins they can remember, and often more, and get a new heart, and thus prepare at or near the close of life; but sometimes the enemy recedes, and when they renew their hold on life by recovory of health, or otherwise, they relaise again into sin to enjoy it for a season, or until the enomy threatens again, when they are usually scared again into another repentance.

Death has been one of the bugbears of the church ever since there was a church, and by donthbed repentances she has often enriched her coffers and enlarged her list of converts, although the evidence now is ample to prove such conversions are of little use to the subject.

The second, and next most to be dreaded, and equally erroneous view of death, is the one that has long and largely prevailed with scientific minds, and which has been but recently set aside by facts, and is the belief that at death the mind is dissolved and anihilated, as is the blaze and light of a candle when it is blown out. They assume that mind is an effect of organization, and must cease when the organization ceases to perform its functions; that being immaterial and only an effect, it cannot exist of itself, and hence, that death is the permanent and final cessation of consciousness, and hence after death there is no consequence or effort of the earth-life to follow us. This view of death makes it a terror to all who love life, and to be sought only by those to whom life is a burden, with no hope of enjoyment in it. Those who believe this to be the nature and effect of death often approach it manfully, and often meet it and die more calmly and consistently than those who have the Christian view of it. Many strong-minded men and women have reached this belief and accepted it as more rational and consistent than the Orthodox belief, as it surely is, and have concluded that the laws of Nature, that bring us into existence and consciousness without any voluntary action on our part, will also take us out of both, and that we may as well submit gracefully to what we cannot avoid, and enjoy while we can and all we can, and die when we must, pushed into and out of conscious being by some power over which we have no control. This is truly a scientific view, but fortunately for us there is more science and more of life and better effects of death that are now established on a sure and solid basis.

The third and last is the rational and true theory of death, which is the escape of the soul, with its consciousness and all its mental powers, from the earthly covering, which was to it what the chrysalis shell is to the butterfly, a barrier to its winged flight and easy locomotion. The demonstrations of Spiritualism have completely established the materiality of the soul and mind, setting forth mind as a cause and not an effect of organic life, and as a cause, and not result of consclousness, as superior to and not dependent on organization. With this view of death persons feel the importance of living in such manner and ostablishing such character as will enhance their condition in the next life, which, so far as individuals are concerned, is a continuation of this life. In this view this life is a sort of gestation of the soul, in which it is well to get a good start and a sound and well proportioned spiritual and mental man and womanhood, and as we have now fully proved that character and attachments, likes and dislikes, continue in us after death, and that our affections, aspirations and passions remain undestroyed, it is of the utmost importance to discipline ourselves for a longer life than is allowed us here. Those who have this view of death can have no fears of it, however much they are attached to life; but if not prepared to meet and enjoy good society in the spirit-world, may desire to delay the time of going there to live while those who know the nature and effect of the change, and are prepared for it, will look forward to the hour with bright anticipations of a joyous mosting of "loved ones gone before."

REMINISCENCES.

Fifty-seven years we have been beating about the shores of mortal life, struggling with the fates or drifting with the tides. An outsider to Christianity, and independent in politics and religion, struggling to establish a precomption claim to" life, liberty and the pursuit of happiness," born with a sovereignty of soul, we have tracked in no man's footsteps and called no man master. Religious by nature and not by effication, we have over felt at liberty to think our own thoughts and take the consequence of errors in belief. Doubting a future life, we were rejoiced to find in Spiritualism the evidence that placed it beyond a doubt, and gladder still to find that the Christian theories of that life were not correct in their teaching of endless misery for a large portion of our race. The natural, beautiful, rational and just views of the after life, as taught by Spiritualism, have ever charmed us, and we have labored twenty years to extend them, to the best of our ability, with tongue and pen; and, having long ago consecrated our earthlife to the work, we are each year more and more satisfied with its results, enriched in spirit; and, kept poor in earthly goods, we know where our treasures lie, while few of our friends can see, as we do, the reward for our labor. The two worlds have become to us equally real and equally material. All mystery, with all doubt, has departed, and hence all fear of the change or its consequences to us. Many dear friends have preceded us to the land of light and liberty, and they assure us that to those who are faithful and truthful, conscientious and natural in this life, it is a joy unspeakable to the freed soul when it joins the heavenly groups, after escaping from the turmoil, strife, antagonisms and icy folds of the earthy life. We have every reason to believe and none

to doubt the truth of their statements, while we never could see any reason for believing the doctrines of our Orthodox brothren in their statements of the condition of souls after their separa- . Instructive Communications from Spirit-Lieu is the gate that, must let us through to the spirit-life, we see and feel more in love and harmony with Spiritualism, and less and less with Christianity as it is represented by the Catholic or Protestant Church, and every year death seems to us more and more a friend to be welconed, especially by in from the extremities, and gathering around the head and vital organs, we take it as a gentle warning that the boatman will soon beekon our freed spirit on board his craft that will hear us over the Styx to the Summer Land; and as we haveloug been an open opponent of all forms of superstition and sectavian tyrainly, no doubt our enemies. will relate when they think we are out of the field and gone to what they call the final account; but every year, while we do stay here, we shall try to announce a full forgiveness to all our enemies, as " they know not what they do,"

UNNECESSARY ALARM.

The St. Louis Republican professes to be "pain- tion of readers everywhere. ed" to learn, by its own misconstruction of the article in the Banner, that it is likely to come to an untimely end if funds are not supplied to pay for the spiritual dispatches. It copies a part of Ligio-Philosophical Journal, Chicago, Ill. It contains a brief an article from the Banner on the free circles, asking the friends who are able to share the expense, tion of the same by the French Commissioners; and freely of keeping them free to mortals, and then with childish shrewdness perverts it into a sign that the spirits will desist unless their messages are paid for, &c. On reading the article we were reminded of the story of a doctor who, being called to a patient and not knowing what was the matter, said he could give him medicine that would throw him into fits and then he could cure him, as he was death on fits. This suplent editor, who writes about Spiritualism "down in Boston" and the Bunner "hung upon the outer walls of the Yankee Zion." Sec. might be surprised to learn that his weakly and weekly sheet is much more | Spiritualists will find on its pages sufficient matter to gratify Banner is, and that the Light of the Banner shines ! studious attention. on many more countenances, and is likely to doso long after the cloud of the Republican has disappeared. How this writer could speak of Spirit. ualism as something he had heard or read of ase; being a novelty, "down in Boston," when it has: been as publicly and openly advocated in St. Louis as in Boston, for twenty years, and where it is among the news items almost every day, is, to us, a query, unless he has just arrived from Alaska, or the new nation on the Red river of the | tion.

The Ellis Girl Medlum Again. MR. LEWIS'S BUILT TO MR. POSTER.

not my wish to enter into any controversy with my friend and your correspondent, W. Fester, Jr., of this city, in regard to the export of the manifestations of Laura V. Illis, but as, in referring to my communication, he represents me as making charges against Miss Ellis, which atleged charges he sees fit to term as implying " Incarnated Deviltry, Deception and Duplicity," If you will allow me, 1

wish to say a few words in reply.

Evidently Bro. Foster and myself, although both present at the expect referred to, and no doubt both intending to becritical and impartial observers of what was done, do not reason out our results from the same standpoint, for we cerbeen the causes for said difference. In my communication I aimed at the utmost of fairness to all parties, in treating and Dr. A. H. Richardson, of Charlestown, the subject, and have no doubt that most persons reading my article will accord me the credit of so doing, though lire. Foster may not and has not, from the tone of his article, Miss Ellis's manifestations, as compared with the expose, ing. Jan. 21th. mainly on the ground of the failure of the expos- in one item (i. e. the placing of the strip about the nick and tying it), and 'held at Union Hall, Main street, and on the evening of the the greater length of time taken for performing the feats, same day, Rev. J. Vilea Blake addressed the First Spiritual (i. e. " lifteen to twenty times as long" as Miss Ellie,) which "last I think be unintentionally misrepresents. And shall Church." we decide, because of the failure in this one point in the exfeeted by the professed expan? I think not. I would not with to hang my faith in her or any other glass of mani- | Chaisma, -A good andience assembled at Granite Hall, side help, and upon the fact that all but one were done unse conditions, not only with the cubinot closed, but to, and gave general satisfaction.

with it of en, and in full sight of the audience, Now what do these facts call for from Miss Ellis, her friends and supporters ? Evidently, proof of difference in the conditions. (See my former article). As to the rapidity of performance, I will say that, at the second sitting and with pen cabinet, no one could take exceptions to the expost on that score; but at the first twing I think Mr. Baub labored. under the displyantage of an extra close tie on his right wrist, which I have no doubt was tied tighter than Miss Ellists ever fied, and undoubtedly was the cause of much pain to Mr. Raub during the performance, as the marks on bls. wrists gave evidence. Until proof of different conditions the benefit of the Lycenn, and the cause generally, have my point is well taken and that the probabilities are strongly against her. It such proof can be furnished, and she is

by against her. If such proof can be furnished, and she is "an honest girl," she will not thank liro. Foster or any one like to "defend" her, without basing such defence upon such proof.

My only object in writing as I did was to give to the people the benefit of any observations, and to Miss Ellis the benefit of a critical statement of the conditions, upon which she would have the advantage of proving (if she is able so to do) the absolute difference between those conditions; and with said proof her position before the world, as a medium, will be insmistakably improved. Therefore I write again, that those conditions may be kept in view, and that everywhere Miss Ellis way exhabit they may be specially noticed, until it is eatisfactorily accertained and promulgated that this point is settled in her favor.

It is one thing to meet a question fairly and squarely, and it is entirely another thing to attempt to excite sympathy in the minds of the public for "an honest girl," and to use fierce epithets and denunciations, or to represent such as having been applied to her. I do not and did not absolutely condemn Miss Ellis, and I hope she may be able to prove herself worthy of the support of the great body of Spiritualists.

**Con The Society of Spiritualists which have hired a new mid commendious hall at No. 18 the same street, have hired a new in and commendious hall at No. 18 the same street, have hired a new in and commendious hall at No. 18 the same street, have hired a new in and commendious hall at No. 18 the same street, have hired a new in and commendious hall at No. 18 the same street, have hired a new in and commendious hall at No. 18 the same street, hench fined meetings, at No. 5 lloylston street, have hired a new in and commendious hall at No. 18 the same street, hench fined meetings, at No. 18 the lead in who desired honestly, it be held meetings. At No. 18 the same street, hone desired honestly, it be independent of Spiritualities which heave here of the held meetings, at No. 5 lloylston street, how of

ists and investigators. I, too, would vindleate her as " an honest girl" when the grave doubts raised in my mind by this export shall have been silenced. Truth cannot be injured by investigation, and who will say that we ought to shrink from it for fear that Laura V. Ellis or any other shall

Bro. P. also makes the point that Mr. Raub "shew unmistakably the effects of his efforts" and "Zave evidence that he had labored hard," while with Miss Ellis " there was not the least indication that she had stirred a muscle." Now I was on the platform, and all the time closely watching Mr. Raub, and I must confess that each time the doors of the cabinet were opened I did not see but that he appeared fully as calm and collected as Miss Ellis did. But I several closed and my car applied to the back of it, I detected avidences of hard labor. I understand the same thing has been be aware of the fact, but I am credibly informed that, at one of her scances in this city, a medical gentleman was on the committee and tested her pulse, and reported to the audi-

committee and tested her pulse, and reported to the audiones that at times during the performance it heat with
much greater rapidity than it old, when sile went into the
cabinet. Surely no one will have the hardlhood to deny that
such would be slight evidence at least of great exertion.

Let investigation and criticism continue, and, though
Laura V. Ellis should fall, truth will always stand triumphant; and if truth and Miss Ellis stand together, no one
will feel greater satisfaction and he more ready to admit it
than the writer. Spiritualism will stand, and continue to
spread and do its work, while much of the chaff that has
been mixed with the wheat will be blown away, and Spiritunlists and all the world be the better for the sifting.

Truly yours, J. W. Lewis.

Providence, R. I., Jan. 8, 1870.

New Publications.

tion from the body. Every year, as we near the title of a very instructive and elevating series of inspired communications, on a wide, yet related, variety of themes, given through the mediumship of Mrs. S. E. Park, by the instrumentality of her spirit-husband. The collection is published in a handsome volume, by Wm. White & Co., and is on sale at this office withour other works on kindred subjects. Mrs. Park does not omit to give credit for the pecuhar merit of her communications to the intelligence comthe old pand, as we feel the vital forces creeping municating through her organism; and their substantial character, vital as they are with thought and suggestion, may be deduced from even a casual dipping, into her pages, The topics discussed by her in this reflective style, are such as these, which we relect almost at random from the list; Spirit-Life, Salvation, Evidence of Immortality, Sympathy, Development, The Principle of Sin, Kindness, Resurrection, Present Destiny of Man, God a Substance, Cheerfulness, Influence, Eternity, Intemperate Habits, The Greatness of Human Effort, and the Delry in Man. There is a serious carnestness in the tone of these essays, that must of itself compel the reflecting attention. They are well fashioned, impressively phrased, inspired with living and elevated thoughts, and themselves breathe forth a divine influence In assisting the conduct of life and the search after happiness. We can sincerely commend them as containing some of the most timely and valuable suggestions for the atten-

ARTIFICIAL SOMNAMBULISM, bitherto called Mesmerism, or Animal Magnetism, is the name of a new book by Wm. Baker Fahnestock, M. D. From the establishment of the Rehistorical survey of Mosmer's operations, and the examinadiscusses the several phases and conditions of the measuric state. The development of this most interesting subject under the hand of the author, discloses a great number of novel experiences and sensations, and sketches intelligently the subtle power resident in certain organizations for the exercise of magnetic influence and control over others. The general theme is susceptible of a great many natural divisions, into which the author has directed a most searching spirit investigation. There can be none who feel the slightest interest in this subject, or sympathy with the operations and effects of somnambulic magnetism, who will not wish to make a more orderly and scientific examination of it as a distinct object of inquiry; and that can be satisfactorily done by a perusal of this volume. Others than professed likely to come to an untimely end" than the a very large fund of curiosity, as well as to challenge a

> The Verence of the Grand Army is a movel in eight parts, of which we have the first, whose object professes to be to set forth " the true and lefty character of the Grand Army of the Republic." It is written by the Brothers Cobb. and aims to make known the purposes and plans of the or ganization. It may be had by sending orders to Cyrus & Darius Cobb. 228 Washington street. Room No. 15, Boston. It can also be had at the various Posts of the Grand Army. The remaining numbers will be issued semi-monthly. The proceeds are to be applied to the interests of the Associa-

> THE ARCHITECTURAL REVIEW AND BUILDER'S JOURNAL for January has been received.

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PETERSON'S LADIES' NATIONAL MAGAZINE for February 18 finely illustrated, and full of choice reading.

VICE'S ILLUSTRATED CATALOGUE AND FLORAL GUIDE for 1870 contains a large variety of valuable information, and is profusely illustrated. The likeness of Mr. James Vick, of Rochester, N. Y., its originator, is finely executed.

Spiritualism In Boston and Vicinity.

MERCANTILE HALL .- The regular session of the Children's Progressive Lyceum was held at the above-named hall, on Summer street, Sunday morning, Jan. 16th. One hundred and twenty-five members and leaders were in attendance. tainly have arrived at different results, whatever may have In addition to the customary exercises, interesting addresses were made to the children, by N. S. Greenleaf, of Lowell,

CHARLESTOWN .- The Children's Lycoum holds its meetings every Surelay morning, at the hall, on Main street, and is in a prosperous condition. An entertainment for its given me that credit. He contends for the genuincness of benefit will be given at Washington Hall, on Monday even-

On Sunday afternoon, Jan. 16th, a social conference was Association, at the above-named hall. Subject: "The New

The Sphitual Association still continues its labors to upport, and of the difference in time taken, whatever that dif- hold the cause in our sister city, with good success. The ference may have been, that therefore the probabilities of last meeting of the Social Society, at Mrs. Brintnail's, No. 2 the genuineness of Miss fillis's scances have not been af- Irving place, Main street, Wednesday evening, Jan. 19th. was interesting and well attended.

festations upon to filmsy a thread. These my opinions corner of Fourth street and Broadway, on Sunday evening, upon the seeming possibility, or impossibility, of the things. Jan. 16th, to listen to a beture from Dr. II. B. Storer. His being done under certain conditions, as stated, without out- remarks, which served to contrast the old views on religious

> CAMERIDORPORT.-The Lycoum held its usual meeting, at Harmony Hall, on the morning of Sunday, Jan. 16th. L. K. Coonley spoke on the afternoon and evening of that day, at the same hall, with good succes

> On Friday evening, Jan. 13th, the officers and members of the Lyconia united in a grand entertainment, for the benefit of their Guardian, Mrs. D. W. Bullard. The exercises consisted of fine music, singing, &c., and a collation, the en joyments of the evening terminating with dancing. It was a highly interesting occasion, and was well deserved by the lady for whom it was carried out. Her enruest labors for won her hosts of filends among those of our faith in Cambridgeport.

at the door.

Meetings will be held every Sunday: A circle at 103 o'clock

A. M.; at 23 r. M. Children's Lycoum; and in the evening at
7 o'clock there, will be either a conference or a lecture. A
Conference or Circle will also be held on Thursday evening
of each work.

N. B.—Tickets which have been issued for an entertainment by this Society for Macanathe, Hall, Jon 2005, and

ment by this Society for Mercantilo Hall, Jan. 20th, are good for the entertainment at Temple Hall, the 27th inst. Jan. 18th, 1870.

Londonderry, Vt.

The Spiritualists of Londonderry, held their annual Festival at the Union Hall, on Thursday evening, Jan. 13th, and notwithstanding the inclemency of the weather, which prevented people coming from a distance, it was a success. The hall was well filled, and "all went merry as a martimes announced to the audience that while the cabinet was riage bell." Each one cime anticipating a good time, and all seemed to go away feeling that they had had it. The tables literally grouned under the weight they had to bear. noticed at the scances of Miss Ellis; and Mr. Foster may not It was pronounced by those who had no part in their preparation to be the nicest table they ever saw set. The Londonderry Cornet Band were present and gave us of their excellent music, which lent a charm to the occasion. Although we did n't have five thousand to victual from five loaves and two small fishes, from which, after the feast, twelve baskets of fragments were gathered up, yet there was baskets of fragments were gathered up, yot there was enough furnished for twice as many as were present. Eighty-seven dollars were taken. Our cause is steadily gaining ground. Daniel N. Brown, from Drewsville, N. H., an excellent seer, and one that will do the cause good, is stopping with us two weeks. He spoke to us Sunday, upon the Bible evidences of Spiritualiam, showing a familiarity with that book which but few have; and further, that to take that part out of the book which goes to demonstrate spirit manifestation, there would be but a dead letter left.

DANIEL D. WAIT, Sceretary. SECOND EDITION.

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nent author in his introduction, says: Man has various means and avenues by and through which he may and does obtain knowledge, the most obvious of which are those faculties of the mind known as the five

senser.

Resulting from a combination of those five special faculties is the production of another called memory, by which he is enabled to accumulate knowledge.

Having learned a fact yesterday, and another fact to-day, on to-morrow he may combine these two facts, and thus clicit a third, by much the same process, mentally, as the chemist, by a milen of two kinds of substance, produces a new and third kind.

a third, by filter the same process, mentary, as one encounts by a milen of two kinds of substance, produces a new and third kind.

Man has still another faculty, which we have all agreed to call reason, by which he further adds to his knowledge through a process called anadom. Having obtained a limited knowledge of semething which he sees or feels or hears, he thence reasons by analogs, either retrospectively or prospectively, and thereby gains further knowledge; e.g., if, on traveling through a forest the first time, he sees a great many trees standing unright and a tew lying down, his reason intuitively suggests that those trees lying down had formerly stood upright, and those standing up would aventually full to the ground. Still extending his chain of thought, he would learn that some of those trees lying down looked figsh and lifelike, much like those yet standing, while others, again, were very mind decayed. His conclusions in such a case would nevitate.

much decayed. His conclusions in such a case would inevitably be, that some of those trees had long since fallen, while others had fallen but recently.

Now, this reasoning by analogy, as a means of obtaining knowledge, is of paramount value when we come to study the heavenly bodies, including our earth.

The life of man, and indeed the race of man, is so short, when compared with the age of suns and moods and planets, that, comparatively, nothing could be known in regard to either, if man's knowledge were limited to the experience of his race. Hence we find that man is capable of learning what was and what will be, from what exists. But, notwithstanding this growning attribute, all cosmologists must, in the beginning start without whereon to rest so much as the sole of their foot, and make the best of such a foundation. We claim no more.

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11—Result of a Perpendicular Axis. 12—Old Polar Centors. 13—Cause and origin of Ice-Caps and Glacief Periods.

14-Ocean and River Currents 15-Geological Strata Indicate Reconstruction of

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10—Sudden Reconstruction of Axis Inevitable.

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